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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVII.

JACKSON, MISS., May 14, 1925

NEW SERIES  
VOLUME XXVII, No. 20

The Baptist says that every pastor in Idaho is a tither, as is every field worker employed by the boards.

It is said that Americans have sent to France, more than \$2,000,000 for reconstruction work in Protestant churches.

Evangelist J. N. McMillin of Hattiesburg is to be with Pastor Roper at Tylertown in a revival meeting beginning July 5.

Pastor J. A. Barnhill says four were received into the Calvary Church, Memphis, on his first Sunday and he is now adjusted to his task, having had a gracious reception.

President Geo. W. McDaniel does the sensible and time saving thing by making his Convention address beforehand. It is a good one, and you may read it in this week's Record:

Pastor L. B. Crantford of Edgewood Church, Atlanta, reports sixty-nine additions to the church in a meeting in which Evangelist Ray Palmer preached and Q. Frye led the singing. Dr. Palmer will henceforth make his home in Atlanta.

Brother C. J. Olander writes that he has been most cordially received at Booneville, and we rejoice with the church and pastor. He is a sane, vigorous, aggressive leader, well prepared for his work. The people have a mind to work and have already broken ground for a new home for the pastor, up to date.

Dr. George Washington Carver of Tuskegee Institute has been awarded the Spingarn medal, given each year for the most distinguished achievement by a negro. He did three things which merited the award—promoted interracial good feeling in the South, developed 165 by-products of the peanut and 115 of the sweet potato.—Ex.

Evangelist A. D. Muse closed out a meeting at Baskin, La., April 25. Largest crowds ever known. Several times the singer held services in the Methodist Church with the overflow crowds and then there was another house full on the outside. Mr. Muse is holding a meeting with the church at Holly Ridge, La., the first week in May. He goes next to Coldwater, Miss., for two weeks.

Dr. B. P. Robertson of Senatobia has resigned the care of the church there to accept a call to the Hyattsville Church, a suburb of Washington, D. C. He has, from the time of his coming to Mississippi, identified himself with all our work and has had the most cordial fellowship with our people. We regret to see him leave the state, but wish for him abundant blessings in the great field to which he goes.

The editor broke new ground for him Sunday when he went to Walnut Grove in Leake County to supply for Pastor Smalley, who is just emerging from the hospital. This is a new and thriving community, having borrowed the honorable name from a neighboring and well known burg. The house was full of people and the work seems to be making steady progress in spite of the absence of the pastor. These people evidently know how to carry on.



REV. E. E. BALLARD  
Circulation Manager, Baptist Record

Several years ago we saw a lecturer reproduce a speech he saw Chauncey DePew make at a Republican National Convention. Yes, we say "saw" in both cases, not heard. The hall in which the Convention was held was an immense building. The speaker was on a platform on which there was no voice magnifier. The one who was trying to hear him was near the back of the hall. He couldn't hear a word, but he could plainly see the speaker. He was flinging his arms and bowing his head and bending his body; sometimes holding both hands straight up; sometimes straight out; sometimes folding them over his breast; sometimes clasping them under his coattails; sometimes almost violent in his animation; sometimes appealing in the way he held out his palms. We say we saw all this reproduced. The lecturer was also working his lips and his jaws. But never a sound issued from them; that is none was heard. The speaker was speaking, but the "hearer" was not hearing.

We have thought of that a good many times when Dr. Gunter, our faithful mission secretary, or the editor, was saying something very important in The Baptist Record. There was a comparatively small group of Baptists in Mississippi who could hear what we said because they were readers of The Record. But 100,000 Baptists were not hearing a word of it. To them the speakers or writers were just going through the motion, just beating the air. We need an

amplifier, something that will carry the voice to the limits of our audience, the State. We've got him—Brother E. E. Ballard will extend the circulation of the paper. Welcome him when he comes your way.

Eleven Cincinnati policemen were sent to jail to serve sentence for conspiracy to violate the federal prohibition law.

Lady Astor, the famous American lady member of the British Parliament, is said to carry her pockets full of candy for the children.

The Baptist Hospital in New Orleans is going right on up. The building committee also received bids last week for the construction of a nurses' home.

A brother in the north central part of the state in a good town writes us that they are in need of a good physician. Anyone having the desired information may pass it to him through a letter to this office.

The committee in Memphis have produced a convenience folder of sixteen pages giving valuable information to those expecting to attend the Convention May 13. They can be had of Dr. A. U. Boone, First Baptist Church.

Flora Church will have next Sunday a Home Coming and Roll Call Day. All the membership is planning a great gathering and all former members and former pastors are invited to spend the day with them, and will be entertained in the homes of friends.

Pastor R. R. Brasher, in Alabama Baptist: "At Cuba we had with us in our meeting that prince of preachers, Dr. R. S. Gavin, of Quitman, Miss. From the very start, he had Cuba completely captured. It seemed that every word he said took effect. He is a great preacher."

Mr. Andrew Mellon, Secretary of the Treasury in President Coolidge's Cabinet, made a speech before the Mississippi Bankers' Association in Jackson last week, which was a plea for his bill in the last Congress to reduce the federal surtax. Mr. Mellon ought to get him up a new speech when he goes so far from base, and he might avoid partisan politics.

The Commencement of Judson College this year furnishes many attractive features. Dr. J. T. McGlothlin will preach the baccalaureate sermon. Dr. J. C. Leckenby will make the baccalaureate address; and Miss Kathleen Mallory will make the address before the Ann Hasseltine Society. There will be the usual art exhibit, luncheon, home economics exhibit, class day, delivery of diplomas, and so forth.

This week the Sunday School of the First Baptist Church, Tupelo, Mississippi, sent a check for \$651.31 to Mrs. Mary Bibb Ware, their representative in Shanghai, China. This money will be used to purchase a Ford car which is badly needed by Mr. and Mrs. Ware. They are glad to give it, for it will increase the usefulness of these missionaries as they will be able to carry the Bread of Life to many more people who are without it and who need it so much.





W. W. KYZAR  
Convention Board Evangelist

### BLUE MOUNTAIN'S NEW PRESIDENT

Dr. Lawrence Tyndale Lowrey is to be the new president of Blue Mountain College. Send your congratulations to the college.

The new president is 36 years of age. He holds the degrees B.S. and M.A. from Mississippi College, and the degrees of M.A. and Ph.D. from Columbia University.

He taught for a year and a half in Smith College, Massachusetts, before the World War. After his service in the army he taught for five years in The University of Southern California. Smith College is the largest and wealthiest college for women in the world, and The University of Southern California has five million dollars of endowment and four thousand students.

Last summer he offered his resignation to the President of The University of Southern California to come to Memphis and join his only brother in the insurance business. The president told him that he would not accept his resignation, but would give him leave of absence for one year with the hope that he would decide to return next fall. Since then he has wired him offering him a salary of six thousand two hundred dollars to return and take back his chair of history in the university.

For the interest Dr. Lowrey feels in Blue Mountain College he has turned down three better offers financially in educational institutions and has also turned his back upon insurance work in which he was already making more money than he has ever made teaching.

Blue Mountain trustees are feeling that they have a president who ranks in ability, education and personal character with the leading and ablest college presidents in the South.

The new president is the son of Prof. Booth and Mrs. Patti Lowrey, and therefore the nephew of the retiring president and grandson of General M. P. Lowrey, the founder of Blue Mountain College.

Every friend of Blue Mountain College ought to rally around the banner of the new leader and give their enthusiastic and continual support to the work of raising the endowment and filling every room on the campus with students at the opening of the 53rd annual session next fall.

—Eldridge B. Hatcher.

Dr. M. D. Jeffries, pastor of Memphis Baptist Hospital, is writing for the Religious Herald a very interesting series of articles on "How A Boy Grew To Be A Man", personal reminiscences of his boyhood in Virginia.

On a recent Sunday a small Sunday School at Wytheville, Va., made an offering to Christian Education of twenty-eight dollars and five cents. The next day one of the members, Mr. M. L. Harrison, supplemented it with \$5,000.

## Convention Board Department

R. B. Gunter, Corresponding Secretary

### A Statement

The books closed promptly this year on April 30th. The various Boards were desiring reports by midnight of the 30th. The receipts therefore were not quite so large as they have been heretofore when the books have been held open until the 4th of April.

April receipts amounted to.....\$48,659.07  
Had we kept the books open until the usual time for closing, they would have amounted to.....\$64,837.02

The total denominational receipts for the first six months of this State Convention year, beginning with November 1, 1924, and ending April 30, 1925, are.....\$219,011.40

Could we have counted \$9,900.85 which went to the Home and Foreign Boards and other causes as specials, the amount would have been.....\$228,911.95

Without counting the specials, the receipts for the first six months were \$12,525.63 short of the first six months last year.

The receipts for the first six months of last State Convention year were.....\$231,536.73

Counting the specials to missions, which by rights should be counted, the first six months fell behind only \$2,624.78.

In addition to this, we know of more than \$70,000.00 which could be counted on causes supported by means of the regular program. But we are not giving these statements as yet. They are simply mentioned in order that it may be known that our people are contributing about as largely as ever to causes represented in the regular program, although there are more designations. Hence, the regular program is feeling to some extent the effects of it.

The total receipts for the Southern Baptist Convention year, ending with April 30, exclusive of all designations are.....\$373,964.50

For the preceding Southern Baptist Convention year the total receipts amounted to.....\$382,908.36

The cost for the first six months is right at 5%. This is lower than the percentage for any like period since the beginning of the 75 Million Campaign.

It may be of interest to know that included in this 5% is not only the regular office expense, salaries of office workers, and the expense of literature, but the salaries of the Editor of the Baptist Record and the salary of the Corresponding Secretary. The Editor and the Corresponding Secretary spend practically every Sunday in the year and many days during the week in the interest of the regular denominational program. In other words, they are doing a great deal of mission work. This is the reason for charging their salaries to the regular Campaign. Besides the Editor's work on the Baptist Record helps the entire program.

The Baptist Record for the first six months, after having purchased additional equipment to the amount of \$4,500.00, shows a profit for the first six months of \$961.89.

The Baptist Book Store for the first six months has made an unusual record.

The auditor reports that the Baptist Press is also making good for the first six months.

The building is holding its record as usual.

The good showing of the Record is due to the fact that churches and individuals are paying up their subscriptions promptly and to the additional fact that we have made good collections on advertising. Without the advertising, the Record would fall behind in expenses.

The one supreme need is for every church and every member of every church to get under the denominational burden and carry each his part

for the next six months of our State Convention year.

### Other Items of Interest

In the supplement to the Record you will find a list of the churches which have made pledges for the 1925 program and the amounts which they have paid since the first of January to the first of May. May receipts are not included. You will also find a list of the churches which have made no pledge for the 1925 program and the amounts which they have contributed. It will be seen that the number which have made pledges is 364 and the amount which they have paid from January first to May first is \$60,175.51. The number paying without having pledged is 378 and the amount paid is \$19,503.72. On the first of June we shall publish the contributions by churches for the month of May. To date, May 9th, the office has received since the first of May over \$18,000.00. If the brethren desire it, we can give later a list of the churches which have neither pledged nor paid anything.

### New Field Workers

In another part of the Baptist Record will be found the likeness of Reverend W. W. Kyzar, who becomes State Evangelist in June. Brother Kyzar found it quite difficult to get the First Baptist Church of Blytheville to accept his resignation. Brother Kyzar is a Southwestern Seminary man and will be located at McComb City. Brother Kyzar's time is taken now until about the first of November. Brother M. E. (Otis) Perry, a member of Main Street Baptist Church, Hattiesburg, will be associated with Brother Kyzar as song leader and music director. He will be located in Hattiesburg.

You will also see the likeness of Reverend E. E. Ballard, formerly pastor of the Baptist Church at Lumberton. Brother Ballard has just resigned and will begin work as Circulation Manager and Advertising Solicitor for the Baptist Record. He is a graduate of Mississippi College and also a graduate of the Southern Baptist Theological Seminary. He will make his home in Jackson.

These are very acceptable men and our State Board is fortunate in securing their services. We feel confident that they will receive the hearty co-operation of the brotherhood of the State. Brother Ballard will be glad to visit churches which are interested in putting on the Baptist Record. He will also give a write-up in the Baptist Record of the churches and towns which he visits.

### Evangelistic Work

Soon we shall write a representative in each association for a list of the churches which have not provided for a revival meeting for this year. We hope before the year closes that every church in the State will hold a revival meeting.

### Cards Destroyed

Report has come to this office that some to whom pledge cards have been sent for the 1925 program have literally destroyed the cards without ever having brought them to the churches for which they were intended. The people who do this may have an easy conscience but if so there must be something the matter with their consciences. If a person believes the teachings of his Bible, he cannot keep from thinking of some of the statements when complaints come that cotton is not coming up, that the grasshoppers are eating what is up and that the worms are cutting the corn and the cabbage are not heading and there is too much drought throughout the State. It is a terrible thing to fall into the hands of an angry God. But we are still receiving reports from the churches as they are putting on the 1925 program. There is scarcely a day passes without receiving some reports.



## THE SOUTH THE SUPREME BAPTIST OPPORTUNITY—No. 6

By E. K. Cox

In the foregoing articles I have tried to show a little something of the future of the South, of the place that God has given Baptists in this great and favored land. I have tried to call attention to some of the things which we must do. I have by no sort of means met the demands of the subject, I have not been able to put on paper the things that thrill my own soul as I think of our people, our message, and the unparalleled opportunity of the ages which lies ready to our hands.

I only hope that in some little way these feeble words of mine may help some of our people to catch a glimpse of the vision. It is not often given to us to realize the time and place in which we live. It is my solemn conviction, that at no time since the Master gave his commission has such an auspicious hour dawned for our people.

Here where the signs all point to the greatest center of all that makes civilized life, God has given us the vantage ground, we are by far the most numerous people who hold an evangelical faith; and the land is just budding into its greatness. What a place for Christian statesmen with empires for the King within their brains; what a place for the evangelist with tongue of fire and his matchless message; what a place for the Christian teacher to lay broad and deep the foundations of a mighty Christian Gibraltar from which the gospel shall go with power to every nation.

There are a few things that are imperative if we shall prove ourselves worthy of this task and this time.

1. **We must rekindle the fires of Evangelism.** Our religion is pre-eminently a message of salvation. We must get back to first principles, men are lost, eternally and forever lost, without Christ. There is power, there is the very dynamite of God in the story of the redeeming cross, nothing under heaven can take its place, and we must put this as the first and foremost part of our message. A church with a passion for the lost will grow, it has the spirit of perpetual youth; a church or a Christian people who lose that passion will die, yea they are already dead as a vital transforming force in the world. We will not win this fight with a program of social service, or with many of the myriad things good within themselves, that are diverting the energies of the churches today. We need the spirit of John the Baptist, to cry against sin, and the tenderness of the fifteenth chapter of Luke in the appeal for the lost to come home to God. The more than 13,000,000 of lost in our land challenge us, the host of churches that reported no conversions last year cry out for the rekindling of the fire. On our knees with our faces in the dust we ought to cry unto God for the power of his Spirit, and go forth to call men to repentance toward God and faith in his living Christ.

2. **We must keep the Faith.** God's truth will not perish from the earth, but the people who forget it will perish. What I mean is that we must be true to the living vital things of God's revealed Word if we meet the issues before us. We cannot conquer in the name of Christ who was only the best and the wisest of men, but not the Son of the Highest. A cross that does not become the center of the race, the place where God in love met and dealt our sin will have no power in the mighty days before us. We must have a message that answers the cry of the heart that wonders "How then can a man be just with God?" Our Lord must be more than a dying martyr, and the cross must be more than a tragedy if it shall appeal to the den of sin.

We must have an unmutated Bible for this virile age, there must be no gaps in the blade of the Spirit when we draw it in this mighty

conflict. A Divine Christ, whose birth was supernatural, whose life was one of miraculous power, whose words are timeless and ageless in their application to the problems, of sin, salvation and Christian service is the only Christ who shall "reign until he hath put all enemies under his feet".

A Bible which came from God, whose message was God breathed, and which is the authoritative revelation of the way of life, and whose teachings are binding until our Lord comes again is the only one that will have weight with men as they face the eternal verities.

**We must be true to our distinctive doctrines.** We have a message which the world needs and it will get it from no one else. It is no time when great opportunities confront us and mighty tasks beckon us on to belittle the things which have made us what we are. With love for all, with every courtesy for those with whom we differ, but with unswerving loyalty to the truth we Baptists ought to stand in this crucial hour. The world is ready for our message and the best time to tell any thing is when the people want to hear it. Our doctrines need to be taught, not defended; the best defense of the truth is the telling of the whole truth in the right spirit all the time. I repeat this is a time to **keep the faith.** Modernism, which is only old errors revamped and re-labeled, in its myriad forms seeks to weaken and destroy our faith. It is not simply enough to have the truth, we must accept it and propagate it. Truth is mighty only when incorporated in lives willing to both live and die for it.

God will look out for us so long as we teach his truth and are true to his cause.

3. **We must utilize our forces.** To meet the situation we need every preacher, every church and every member. Baptists will never be what God wants them to be until they all learn to see the same objects and work together to the same end. The mighty host of Baptists who are dormant must be aroused; we have more worthless members than some other people who make quite a stir in the world have altogether. To enlist people we must appeal to them in the name of something worth while, the reason that the "75 million campaign" enlisted a lot of our people there was something challenging about it. It was big enough to appeal to their sense of the heroic.

Every Baptist in city, village, country, out on the plains and in the mountain fastnesses is needed and can find a glorious place in the colossal task before us.

4. **We must teach our people.** We will never be interested in things about which we are ignorant. Here is the golden opportunity of the pastor, he is the one who must give the vision to his people. Churches do not get beyond their preachers very often, and when they do, a preacher has to move and ought to move. Converted people will do, when they know. We must build the missionary spirit from the Word of God, and by informing our people as what needs to be done and what is being done. Every new-born child of God has the missionary spirit, and will be a wholehearted missionary if rightly taught. We must not lose sight in great campaigns of the necessity for giving our people the right kind of information about the real concrete work on the many fields.

5. **We must thrill our people with the challenge of mighty tasks.** There is nothing little anywhere about Christianity. Our Lord was the Master imperialist of the ages. The great commission was the most stupendous and far-reaching proclamation in the history of our race. He came to redeem a world, to re-establish righteousness wherein had triumphed, to win back a race that had been seduced from their allegiance.

The more like our Lord we become, the more we will think in big terms; every promise that he ever made was as broad as the needs of men. His work was boundless and timeless. His plans

were for millenniums, and for every creature upon the world for which he died.

The proclamations of all the rulers, and conquerors the world has known all woven into one were not so big, so lasting, or so broad in their scope as the task that he gave to his people just before he went back to glory.

Every child of God should have a holy ambition to be felt for kingdom work from the place where he lives to the ends of the earth.

As a people we Baptists are under obligations to undertake great things, we proclaim our fidelity to the New Testament, and our supreme allegiance to Jesus as our Lord and Master. So we must think in world terms, we must plan and work with a lost world before us in the light of the eternities.

The thing we have talked about in our opportunity in the South sounds big, but is it any bigger than we ought to be? We have a commission to all the world, here is a vantage point for us which has never before been offered. If we can not win here in this land with all the advantages God has given us, where in all the world shall we do so? There was time when such opportunities were not given us, when we were the outcasts and the persecuted; all over merry England, sunny France, the mountains and vales of Italy, and the fens of Holland and the forests of Germany our fathers witnessed in tears and blood. Here we stand a mighty people, in a mighty land, every door is open, and every barrier that God can remove for us has been taken out of the way. We have the people, we have the message, we have the money and the opportunity to show what our cherished principles are worth to men; if we should fail or falter it would be far more of a tragedy than when our martyr sires died in lonely prisons, or perished by sword and fire.

Theirs was the glory of martyrdom, the victory of an undying faith, our failure would be a confession of weakness, an act of cowardice, a betrayal of their heritage of truth and heroism. Their blood spilled in a thousand bitter persecutions would cry out against us if we should fail in the fulness of the hour of which they dreamed, and for which they suffered. I wish to record my undying devotion to every interest of the missionary cause; Foreign Missions needs and ought to have from us many times what it is getting, and under no possible consideration should we allow that cause which lies at the core and heart of the commission of our Lord to suffer; but I want to record it as my solemn conviction in the light of the things which I have brought forward that here in our own beloved South land just budding into the greatness that shall be hers, is the supreme Baptist opportunity of all the centuries. Win here and all the future is aglow with the light of victory, fail or falter and our Lord will pronounce us unworthy to enter in, and the victory will be given to another. Gloster, Miss.

## OUR PROBLEMS AND MISTAKES

In April 23rd issue of The Baptist Record one of our good women had something to say of what we might term our problems and mistakes.

The writer is not ready to concede that she is right to make a general application of all that she has to say, but is sorry that largely the points she makes are the real facts, no doubt. I'm glad she has freely spoken. As we glide down the gospel highway it's good to know that our driving is observed, and any recklessness restricted and regulated.

We need to look in on every matter of our doings in the kingdom and always see that our zeal is directed "according to knowledge". From her letter let us in a general way enumerate the matters she brings before us.

(1) Women unscripturally occupying prominence and authority in matters in the churches rightly belonging to men.

(Continued on page 6)



# The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. R. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## IMMANUEL

In studying the names and titles of Jesus found in the New Testament, this one, Immanuel, spelled also Emmanuel, cannot be passed over. It occurs in the same place (first chapter of Matthew) in which the name of Jesus is first mentioned. It is Matthew's comment on the name Jesus, and in connection with the announcement of the virgin birth. Matthew thus, according to his custom throughout his gospel, identifies Jesus with the coming one, the promised Messiah of the Old Testament. The name Jesus was announced by the angel to Joseph. And Matthew adds the comment and explanation: "Now all this is come to pass that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel", which, he adds, being interpreted is "God with us".

There ought to be no particular difficulty in any average person understanding what the word means with the translation of it that is given in the New Testament itself. Of course it is a Hebrew word, a name given by the prophet Isaiah as a sign of the faithfulness of God in keeping his promise to Israel even when it seemed impossible of fulfillment. Ahaz had refused to ask a sign from God even when the prophet bids him do so, but God says he will give him this sign, the birth from a virgin and the name given to the deliverer of God With Us.

There are two things involved in this name: First, its theological import; and second its practical value. To be sure they are inseparable except in our thinking. As to the first, we are forced to the conclusion that the person here spoken of is God, or as we are accustomed to say, the Son of God. The word as it is here used can hardly mean less. If some one should say that it was a habit of the Jews to embody the name of their deity in the names of their children, and so the name of Immanuel was simply a pious recognition of God, it may be answered that they were careful to so construct the name as not to identify the person with God, but to associate him with God in some way as his gift or his messenger, not in such a way as to allow him to be called by the name of deity. Jonathan means the gift of God, but not God himself. There is no record in the Bible of any other person being named Immanuel than Jesus himself.

Furthermore the connection in which the word occurs, the supernatural birth from the virgin, the connection with the name Jesus and the evident purpose of Matthew to thus identify the Messiah, are sufficient proof that the name did not mean simply to express the faith that in some way God was to be with his people. But the plain meaning of it is that the one who bears the name is himself God and that he has in this way come to identify himself with us in a sense in which he had never done before. This is in harmony with all the teaching of the New Testament about Jesus; and any other or weaker

sense of the word conflicts with all his claims and his character.

But we are concerned more about the practical implications of the name. We can accept the name and the statement with reference to him at their full face value. He is indeed GOD WITH US. God is given many names or titles in the Old Testament which indicate the special character in which he appeared to his people at different times. He was to Abraham El Shaddai, that is God the Almighty; at another time Jehovah Jireh, or God the Provider; to Hagar he was "God Who Seest Me"; to another he was "God our Righteousness"; to another "God our Banner", and so on through. But the distinctive title of the God of the New Testament is that he is one who stays with us. He is not one who makes us a visit occasionally, but one who by the incarnation has become essentially and eternally joined to us and identified with us. He is all the word Immanuel means. John said the Word became flesh, assumed this nature as his own, and dwelt among us. Visions and dreams are no longer his method. Occasional revelation is not now his plan. He is a permanent dweller among men and a continuous companion of those who believe. He may be as real to us as our daily companions, as our own bodies. The purpose of his coming was that he might be associated with us in all our affairs and that we might share with him in all his interests. We are to sup with him and he with us. There are no matters in our lives too little or too remote for him to be concerned in. His purpose to make man in Eden his companion, his promise to Moses to go with him, his prophecy through Isaiah and Ezekiel to make his abode with his people are being fulfilled.

The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

## MRS. MONTGOMERY'S TRANSLATION OF THE NEW TESTAMENT

The Centenary Translation of the New Testament is a work that deserves more than the ordinary book review. It is a distinct achievement in Bible study. It may have the defects inevitable to any translation made by a single individual, rather than a group of people; and is apt to awaken a slight prejudice in some quarters by the fact that it is produced by a denominational publishing house. But it is sure to attract the attention of scholars who specialize in Bible study; and will be a helpful part of the equipment of those who read the Bible for the personal help they can get out of it.

It is the work of Mrs. Helen Barrett Montgomery, a former president of the Northern Baptist Convention, who is well qualified for the task by scholarship and by thorough sympathy with the spirit of the New Testament. This article is not exhaustive in its treatment of the translation for the reasons that there is not room here, and we have not had time for a thorough study of it, and the further fact that a true estimate could only be given after a careful comparison with the original as well as with other translations.

One is struck with Mrs. Montgomery's freedom and independence in translation. You will read in the preface of some other translations that "this revision is with other translations diligently compared." But one is not impressed that Mrs. Montgomery was especially guided by previous translations, though she was thoroughly familiar with them. There is a kind of "free hand" method in drawing and penmanship which when done well is well done. That is it is good if it is good. And if defects exist, they are the more conspicuous. This Centenary translation is done with a free hand and is generally well done.

If there are defects it is due to the fact that it is the work of one person and so is from one

angle or one point of view. Our interpretations of Scripture are determined by our experience of the things about which the Scriptures teach. Any one person's experience or point of view is limited. You may speak of it as a bias or a personal equation. If there are several persons engaged in the translation, we get a composite view. An individual view point is good in a sermon or even a commentary, but not absolutely satisfactory in a translation. A personal translation is bound to be interesting, instructive and maybe illuminating, but will hardly be regarded as final. It is a great contribution to the understanding of the Bible, but will be more than others subject to revision and caution. A translation is an interpretation, but they are not exactly the same thing. A good interpretation is not necessarily an accurate translation.

Mrs. Montgomery often departs from an accurate translation of words from Greek into English because she believes that the thought can better be passed on by slightly changing the words. But there is always danger when we substitute our own words for those found in the Bible, at least in a translation. The effort is constantly being made to put the New Testament into present day English, generally with fine success. But this too has its limitations, not to say dangers, for present day English may not be understood tomorrow, whereas the English of our present Bible is likely to be current for many generations. Everybody knows that the language of today lacks elegance. It serves its generation and falls on sleep. One translation of this kind may be seen in Matthew 13:2 where this Centenary Translation says, "Jesus got into a boat." The Old Version says "He went into a ship." The American Version says "He entered into a boat." Here boat is more in accord with the facts, but the word "got" is rather a parvenue in our English.

A similar modernization is found in using the word you instead of thou, which makes it impossible sometimes to tell whether the scripture writer meant to use the plural or singular. However, in quotations from the Old Testament, the old form of thou and thee and ye are retained.

A further effort at interpretation rather than translation is seen in the topical headings to chapters and paragraphs. Most of which are certainly good and helpful. But about some there will be a difference of opinion as to their accuracy. But whatever of adverse criticism there may be will be about minor matters. The work as a whole is stimulating to Bible study, provocative of thought and the changes made will keep many people awake.

One is particularly pleased to follow the efforts of the translator in properly rendering the nice shades of meaning which the Greek language is so expert in preserving. The moods and tenses, the definite article, the little particles that give special meaning are splendidly observed. An example may be seen in Matthew 3:13, which is translated, "At that very time Jesus was on his way from Galilee" and so forth. These words are alive like they ought to be, where the Old Version says, "Then cometh Jesus from Galilee" and so forth. Again read Romans 9:3 (a difficult passage), "I was on the point of praying to be accursed from Christ." Look at the question of Jesus to the disciples in John 6:67, "You also do not wish the leave me do you?" Here the yearning, anxious, breaking, hesitant heart of Jesus is shown as it is not in the Old Version, which says, "Will ye also go away?" which is apt to be entirely misunderstood.

Similar accuracy is seen in the omission of the definite article in Romans 3:31 which is translated properly. "Do we then render law (not the law) invalid through faith?" Accuracy in translation is certainly worth while. Let it say what it wishes to say. However, when we turned to Phil. 4:11, we find that this new translation follows all the Old Versions in using a perfect tense to translate an aorist, and reads "I have learned", instead of giving the aorist tense, "I



# SUPPLEMENT TO THE BAPTIST RECORD

Thursday, May 14, 1925.

## LIST OF AMOUNTS PAID FROM JANUARY FIRST TO MAY FIRST BY CHURCHES HAVING MADE NO PLEDGES TO THE 1925 PROGRAM

NOTE—No receipts since May 1st are included in this list but will be published the first of June.

<b>Alcorn County Association</b>		<b>Covington County Association</b>		<b>Corinth</b>		<b>Limestone</b>	
<b>Church</b>	<b>Amount</b>						
Farmington	\$ 30.60	Collins	6.50	Fairfield	3.40		27.60
Hinkle Creek	42.00	New Hope	2.50	Indian Springs	4.00	<b>Liberty Association</b>	
Kossuth	50.00	Providence	80.00	Laurel, 1st	1,090.00	Antioch	33.75
Rienzi	61.00	Seminary	102.82	Ovett	61.70	Center Ridge	10.00
Holly	7.50	Taylorsville	115.50	Sandersville	7.00	<b>Lincoln County Association</b>	
<b>Bay Springs Association</b>		<b>Deer Creek Association</b>		Shady Grove	50.00	Bethel	5.70
Bay Springs	327.41	Belzoni	324.80	West Laurel	245.13	Mt. Zion	29.00
New Fellowship	28.00	Hollandale	262.38	<b>Kemper County Association</b>		Pleasant Hill	9.50
Stringer	13.00	Midnight	21.15	Antioch	5.25	Topisaw	5.50
Sylvarena	41.75	<b>Delta Association</b>		Philadelphia	5.80	New Sight	2.59
<b>Benton County Association</b>		Belen	93.40	Wahalak	22.00	<b>Madison County Association</b>	
Curtis Creek	26.25	Birdie	11.02	Liberty	20.00	Camden	5.00
New Hope	4.25	Darling	13.50	<b>Kosciusko Association</b>		New Hope East	80.75
<b>Bolivar County Association</b>		Sidon	29.25	Bear Creek	23.00	<b>Marion County Association</b>	
Duncan	16.53	Sledge	8.20	Bowlin	33.15	Columbia	7.00
Gunnison	30.00	Sumner	113.35	Carson Ridge	5.01	Foxworth	21.50
Six-Mile-Lake S. S.	2.60	Tutwiler	40.00	Center-Beulah	6.05	Improve	7.00
Skene	20.00	<b>Franklin County Association</b>		Ethel	18.00	Shiloh	7.75
Immanuel	10.00	Eddiceton	13.70	Harmony	6.00	<b>Marshall County Association</b>	
Rosedale	15.00	Hamburg	28.00	Hurricane	8.20	State Line	15.00
<b>Calhoun County Association</b>		Hopewell	64.10	Jerusalem	9.00	<b>Mississippi Association</b>	
Antioch	7.68	Morgan's Fork	9.66	Kosciusko 1st	530.00	Bethel	7.46
Bethel	120.25	Mt. Zion	9.50	New Salem	37.50	Berwick	86.70
Concord	34.50	Spring Hill	1,010.00	Springdale	22.95	Dry Fork Union	10.25
Meridian	24.50	<b>George County Association</b>		Unity	7.15	East Fork	18.00
New Providence	8.45	Lucedale	400.00	<b>Lafayette County Association</b>		Ebenezer	35.82
Parker	36.38	Shady Grove	13.15	Abbeville	32.00	Hebron	11.80
Pleasant Ridge	15.62	<b>Green County Association</b>		Concord	11.50	Mars Hill	234.94
<b>Carroll County Association</b>		Piave Union	14.00	Harmony	10.00	Mt. Olive	10.00
Harmony	3.70	Pleasant Hill	5.00	Taylor	20.00	New Zion	10.00
N. Carrollton	16.39	Sand Hill	4.25	Tula	21.62	Pioneer	10.00
<b>Chickasaw County Association</b>		Sweetwater	22.00	West Union	27.15	<b>Monroe County Association</b>	
Bethel	21.80	Unity	10.00	Yellow Leaf	83.00	Aberdeen	639.76
Mt. Olive	9.00	Pine Level S. S.	25.00	<b>Lauderdale County Association</b>		Bethel-Greenwood Springs	3.30
Pleasant Ridge	18.23	State Line	15.50	Causeyville	20.00	Center Hill	30.75
Van Vleet	55.00	<b>Grenada County Association</b>		Concord	5.00	Central Grove	7.00
<b>Choctaw County Association</b>		Pleasant Grove	58.75	Daleville	26.22	Quincy	4.00
Ackerman	124.40	Leflore	20.00	Goodwater	17.81	Splunge	5.44
Chester	10.62	<b>Honcock County Association</b>		Long Creek	12.50	Gattman	2.26
Clear Springs	9.97	Gainesville	5.00	Meridian, 8th Ave.	11.00	<b>Montgomery County Association</b>	
New Haven	10.00	<b>Harrison County Association</b>		Mt. Vernon	5.00	Bethlehem	1.00
Providence	10.00	Lyman	10.00	New Hope	2.00	Kilmichael	32.29
<b>Clarke County Association</b>		McHenry	21.77	Pine Grove	25.02	Milligan Springs	10.50
Enterprise	52.35	Sharon	17.30	Poplar Springs	350.68	Poplar Creek	28.00
Mt. Rose	4.31	Good Hope	4.50	Toomsuba	23.00	Poplar Springs	1.50
Stonewall	13.74	<b>Hinds County Association</b>		<b>Lawrence County Association</b>		Prospect	1.00
<b>Coldwater County Association</b>		Antioch	69.00	Crooked Creek	36.85	Shiloh	32.70
Eudora	30.35	Bowman Ave.	40.00	New Hebron	110.60	Stewart	50.00
State Line	100.00	Byram-Macedonia	6.50	New Hope	12.25	<b>Mt. Pisgah Association</b>	
<b>Columbus Association</b>		Chapel Hill	11.90	Oak Vale	113.95	Sardis	3.70
Border Springs	16.30	Davis Memorial	533.41	Providence	34.83	<b>Neshoba County Association</b>	
Hebron	10.00	Learned	4.00	<b>Leake County Association</b>		Dixon	30.00
New Salem	35.55	Palestine	14.50	Friendship-Lena	177.00	Hope	16.36
<b>Copiah County Association</b>		Pocahontas	34.00	Good Hope	31.50	Mt. Sinai	7.51
Damascus	52.50	<b>Holmes County Association</b>		Rocky Point	5.65	Neshoba	148.58
Galilee	11.50	Antioch	52.05	Tuscola	3.00	New Black Jack	14.45
Georgetown	65.22	Mt. Vernon	30.71	Wake Forest	1.50	New Hope	7.50
New Zion	42.50	Pleasant Ridge	15.72	Walnut Grove	27.00	Pearl Valley	5.35
Sardis	25.00	<b>Itawamba County Association</b>		<b>Lebanon Association</b>		Coldwater (Mission)	2.68
Smyrna	31.00	Fulton-Fairview	6.85	Central	30.05	<b>New Choctaw Association</b>	
Strong Hope	6.20	Salem	17.00	Clyde	2.00	Calvary	6.05
White Oak	11.55	<b>Jefferson Davis Co. Association</b>		Green's Creek	19.81	Mt. Zion	1.01
<b>Jones County Association</b>		Antioch	17.50	Macedonia	555.78	<b>Newton County Association</b>	
Centreville	11.75	Bethany	50.00	McLaurin	4.00	Center Ridge	2.72
<b>Lee County Association</b>		Ebenezer	35.00	Oral	33.70	Decatur	60.00
Camp Creek	20.00	Hathorn	62.00	Petal	30.85	Mt. Pleasant	12.05
Center Hill	4.00	Hepzibah	10.00	Wiggins	103.08	<b>Noxubee County Association</b>	
Guntown	6.87	Whitesand	28.50	Zion Hill	25.30	Elim-Mashulaville	43.75
New Hope	1.10	<b>Lee County Association</b>		Leeville	1.47	Macon	75.00
Oak Hill-Brewer	18.00	Camp Creek	20.00	<b>Lee County Association</b>		Salem	50.00
Uclafubba	43.00	Center Hill	4.00			Shuqualak	151.35



# THE BAPTIST RECORD

<b>Oktibbeha Association</b>		Lake	10.85	<b>Webster County Association</b>		<b>Chickasaw County</b>	
West Kemper	10.00	Liberty	21.35	Mantee	42.00	Houlka	40.00
<b>Oktibbeha County Association</b>		Line Creek	40.10	<b>Winston County Association</b>		Houston	514.00
Bethesda	23.00	Morton	47.00	Bethel	2.00	Okolona	375.86
Salem	30.00	Oak Grove	8.50	Calvary	141.74	Woodland	6.00
<b>Panola County Association</b>		Pulaski	6.65	Good Hope	15.50	Sparta-Amity	
Good Hope	90.00	Salem	12.20	<b>Yalobusha County Association</b>		<b>Choctaw County</b>	
Liberty Hill	24.70	Springfield	3.20	Bethel	4.70	Beulah	59.60
Melvor	7.75	<b>Simpson County Association</b>		Big Springs	31.00	Concord	74.50
Pilgrims Rest	22.42	Macedonia	15.00	Oakland	26.79	Fentress	1.45
<b>Pearl River County Association</b>		Mendenhall	586.77	Scobey	17.20	Mt. Moriah	1.45
Good Year	8.75	New Hope	5.50	Tillatoba	133.00	Mt. Pisgah	45.64
Juniper Grove	11.50	Pleasant Hill	113.50	Water Valley	88.35	New Zion	
Oak Hill	8.28	Pinola	25.00	<b>Yazoo County Association</b>		Weir	
Orvisburg	4.50	Shivers	4.00	Anding	42.40	<b>Clarke County</b>	
Lee Town	5.00	Siloam	43.30	Bentonla	65.60	Harmony	19.02
<b>Perry County Association</b>		Stonewall	14.05	Bethel-Blackjack	93.65	Shubuta	4.00
Beaumont	5.00	Strong River	36.95	Ogden	15.00	Union	80.00
Good Hope	3.00	Harrisville	5.38	Rocky Springs	26.50	<b>Coldwater</b>	
New Augusta	4.20	<b>Smith County Association</b>		Sartartia	28.73	Ebenezer	20.00
Oak Grove	35.00	Beulah	37.35	<b>Zion County Association</b>		Grays Creek	15.17
<b>Pike County Association</b>		Concord	9.00	Fellowship	33.70	Horn Lake	
Bala Chitto	47.90	Pleasant Hill	16.00	Harmony	6.50	Macedonia	
Bogue Chitto	127.85	Rocky Hill	4.05	Mt. Vernon	11.40	New Prospect	7.11
Holmesville	8.86	Union	1.50	Philadelphia	22.10	Hernando	714.67
McComb, East	210.81	Zion	4.75	Pilgrim's Rest	7.00	Oak Grove	31.10
Mt. Zion	96.39	<b>Sunflower County Association</b>		Pleasant Hill	17.44	Oak Hill	
Navilla	1.50	Inverness	125.00	Sabougla	14.36	Trinity	
Osyka	78.24	Jones Bayou	27.45	Shady Grove	13.50	<b>Columbus</b>	
Silver Creek	45.50	Ruleville	105.14	Spring Hill	83.10	Columbus 1st.	1,917.41
Thompson	2.00	Sunflower Plantation	23.27	<b>LISTS OF AMOUNTS PAID FROM</b>		New Montpelier	7.15
<b>Pontotoc County Association</b>		Wade	5.00	<b>JAN. FIRST TO MAY FIRST, BY</b>		Old Montpelier	63.40
Carey Springs	9.25	<b>Tallahatchie County Association</b>		<b>CHURCHES HAVING PLEDGED</b>		Pleasant Hill	700.00
Cherry Creek	167.65	Ashland-Cascilla	9.50	<b>AND REPORTED ON THE 1925</b>		West Point	
Eera	86.40	Cowart	10.65	<b>PROGRAM</b>		<b>Copiah County</b>	
Longview	22.98	Friendship	6.25	<small>NOTE—No receipts since May first are included in this list but will be included June first.</small>		Bethel	23.70
Randolph	17.50	Mt. Pisgah	21.05	<b>Newton County</b>		County Line	8.22
Toxiah	75.54	New Goshen	2.00	Macedonia	4.00	Crystal Springs	420.00
Zion	10.45	Paul	6.00	Pine Bluff		Gallman	27.75
<b>Prentiss County Association</b>		Spring Hill	23.50	<b>Alcorn County</b>		Hazlehurst	703.00
Baldwyn	12.00	<b>Tate County Association</b>		Corinth 1st.	\$1,648.56	Pilgrims Rest	13.56
Gaston	5.00	New Hope	3.00	Tishopingo Chapel	38.00	Pine Bluff	198.88
Oak Hill	9.00	<b>Tippah County Association</b>		Tate Street,	146.01	Pleasant Hill	42.38
Wheeler	10.00	Academy	11.95	<b>Bay Springs</b>		Shady Grove	90.97
<b>Rankin County Association</b>		Chalybeate	168.21	Bethel,	5.00	Sylvarena	10.76
Antioch	3.00	Harmony	3.50	Louin	31.90	Wesson	100.00
Brandon	163.30	Hunter Chapel	10.00	Montrose	52.75	<b>Covington County</b>	
Cato	81.60	Palmer	3.00	<b>Benton County</b>		Gilmer	30.10
Dry Creek	12.20	<b>Union County Association</b>		Ashland	100.00	Mt. Olive	356.22
Mizpah	10.35	Lorman-Fellowship	14.50	<b>Bolivar County</b>		Rock Hill	5.00
New Prospect	9.80	Hermanville	8.37	Walker-Hanks Mem.	120.65	Salem	73.00
Pelahatchie	189.90	Piedmont	38.50	<b>Calhoun County</b>		<b>Deer Creek</b>	
Mt. Pisgah	7.00	Ingomar	25.00	Bethany	117.75	Arclo	65.56
Rehoboth	10.00	Macedonia	25.27	Derma	50.00	Anguilla	201.26
Star-New Liberty	10.00	Mt. Gilead	43.81	Pittsboro	98.10	Burbon	
Steens Cr.—Florence	65.00	Mt. Pleasant	31.90	Vardaman	15.25	Catchings	100.06
<b>Riverside County Association</b>		New Harmony	67.38	<b>Carroll County</b>		Leland	803.02
Clarksdale	47.50	New Prospect	28.60	Carrollton	13.80	Rolling Fork	53.00
Lula	12.95	Pleasant Hill	9.37	Centreville	1.46	<b>Delta</b>	
Rich	25.50	<b>Walthall County Association</b>		Fairview	3.00	Crowder	30.90
Tunica	368.05	Enon	7.05	Liberty		Greenwood 1st.	2,036.11
<b>Scott County Association</b>		Magee's Creek	10.00	Mt. Pisgah	13.00	Greenwood 2nd—Oak St.	67.21
Bethlehem	3.60	New Zion	42.75	New Jerusalem		Itta Bena	38.00
Forest	1,396.43	Smyrna	16.75	New Salem	6.25	Lambert	84.82
Harperville	72.00	Lexie	78.03	Vaiden	10.00	Money	78.51
Hopewell	2.82	<b>Wayne County Association</b>		<b>Franklin County</b>		Vance	4.00
Jerusalem	87.85	Buckatunna	7.05	McCall		Schlater	117.50
		Mt. Zion	42.00			Morgan City	74.10



**THE BAPTIST RECORD**

	Natchez	683.20	Kemper County		Marion County		Panola County	
40.00	New Salem	7.95				664.51	Como	80.00
514.00	Quinton	48.80	Binnsville		Columbia 1st.		Courtland	38.00
375.86	Roxie		Electric Mills	118.00	Edna		Crenshaw	71.20
6.00			Scooba	205.00	Hurricane		Peach Creek	104.86
	Grenada County				New Hope	32.00	Pope	
			Kosciusko				Sardis	249.75
	Graysport	7.50			Marshall County		Tocowa	2.50
	Grenada 1st.	639.80	Long Creek-Sallis	114.45		1.80	Union	42.90
	Hebron		Macedonia	4.90	Alexandria	393.50		
59.60	Holcomb	117.00	Pilgrims Rest	8.00	Byhalia	8.50	Pearl River County	
74.50	Mt. Paran-Hardy	19.90	Pleasant Ridge		Carey Chapel	7.35		
	Providence	28.00	Samaria-McAdams	40.00	Clear Creek	12.50	Carriere	15.00
			Sand Hill		Cornersville	211.18	Picayune	382.24
1.45			Yockanookany	24.78	Holly Springs	2.00	Poplarville	259.55
1.45	Green County				Mt. Moriah	15.00		
45.64			Lafayette County		Philadelphia			
	Leaksville	256.65			Pleasant Grove		Perry County	
	Royce	6.00	Clear Creek	99.70	Potts Camp	2.00	Progress	25.45
			New Hope	99.70	Salem		Richton	180.00
	George County		Oxford	1,092.00	Spring Hill			
19.02			Paris		Temperance Hill		Pike County	
4.00	Agricola	52.06						
80.00	Rocky Creek	16.48						
			Lauderdale County		Mississippi		Friendship	19.00
	Hancock County						Johnston Sta.	
			Hebron	.730	Centreville	184.30	Magnolia	384.76
	Bay St. Louis		Kewanee	313.15	Galilee	933.32	McComb 1st.	964.13
	Corinth		Meridian 1st.	1,226.68	Liberty	24.75	McComb, South	129.00
20.00	Harmony		Meridian 41st. Ave.	250.00	Memorial	14.50	Silver Springs	165.50
15.17	Logtown	128.48	Meridian 15th. Ave.	286.51	Mt. Vernon	21.00	Tangipahoa	31.15
	Napoleon	25.00	Meridian S. Side	371.75	New Providence	52.50		
7.11			Meridian Highland	101.50	Robinson	10.00	Pontotoc County	
714.67	Harrison County		Oak Grove	124.77	Stephenson			
31.10			Russell	21.58	Terry's Creek	29.80	Pontotoc	157.00
					Woodville	66.00		
	Biloxi 1st.		Lawrence County		Zion Hill		Prentiss County	
	Biloxi 2nd.	55.00						
	Gulfport 1st.	366.80	Calvary-Silver Cr.	22.03			Booneville	60.55
	Grace Memorial		Monticello	158.00	Monroe County			
1,917.41	Handsboro	10.25	Nola	20.00			Rankin County	
	Long Beach	34.00	Shiloh	2.25	Amory	148.27	Clear Branch	12.15
7.15			Silver Creek	85.25	Athens	40.75	Concord	30.18
63.40	Hinds County				Becker	12.41	Finkbine	30.00
700.00			Leake County				Richland	50.00
	Bethesda	86.11			Montgomery County		Rock Bluff	3.85
	Clinton	1,585.53	Carthage	98.00				
	Griffith Memorial		Center Hill	4.55			Riverside	
23.70	Jackson 1st.	2,767.75	Midway	32.00	Duck Hill	397.24		
8.22	Jackson 2nd.	3,333.32	Standing Pine	151.50	Hays Creek	35.35	Coahoma	150.00
420.00	New Salem	143.50	Thomastown	35.10	Pine Forest	1.19	Dundee	61.80
27.75	Raymond	110.50			Scotland	62.48	Friars Point	85.91
703.00	Terry	178.61	Lebanon		Unity	104.20	Jonestown	
13.56	Utica				Winona	560.00	Lyon	1,676.26
198.88	Vicksburg 1st.	560.41	Big Level	37.00			Riverside	
42.38			Calvary		Neshoba County			
90.97			Eastabuchie	70.65			Scott County	
10.76	Holmes County		Good Hope	11.35	McDonald	6.25		
100.00			Hattiesburg 1st.	558.55	Philadelphia	12.00	Branch	6.50
	Durant	721.40	Hattiesburg, Immanuel	276.34	Spring Creek	18.37	Hebron	
	Ebenezer	26.50	Hattiesburg 5th. Ave.	220.00			Union	13.00
	Mathiston	160.36	Hattiesburg Main St.	1,784.17				
	New Hope	186.00	Lumberton	270.85	New Choctaw (Ind.)			
30.10	364 Churches	\$60,175.51	Mt. Zion				Simpson County	
356.22	Lexington		Perkinton	36.00	Bethany	2.25		
5.00	Pickens	234.80	Sumrall	236.34	Hope	7.60	D'Lo	122.96
73.00	Saron	50.00	Greenville		Hopewell		Jupiter	
	Tehula	153.95			Hickory	47.00	Magee	134.49
	West	3.00	Lee County		Newton	372.85		
					Rock Branch	32.00	Smith County	
	Jackson County		Plantersville	40.50	Union	326.21		
65.56			Saltillo	57.50				
201.26			Shannon	133.85	Noxubee County			
	Fort Bayou	42.00	Sherman	189.50			Pine Union-Cohay	
100.06	Iowana	25.00	Tupelo 1st.	2,081.99	Concord	32.50	Shady Grove	
803.02	Moss Point 1st.	50.00	Verona	192.25	Ruhama			
53.00	Moss Point, East	386.75					Sunflower County	
	Pascagoula 1st.	216.28	Lincoln County					
	Red Creek Union	34.50			Oktibbeha County			
	Wade	26.00	Bogue Chitto	149.48			Drew	380.39
			Brookhaven	2,086.85	Bluff Springs		Moorhead	318.90
	Jefferson Davis County		Heuck's Retreat	3.50	Zion		Rome	5.35
			Moak's Creek	54.55	Adaton	29.60	Sunflower	150.00
	Phati	145.00	Norfield	105.25	Center Grove			
	Prentiss	453.23			Double Springs		Tallahatchie County	
					Long View			
	Jones County		Madison County		Maben			
					Mt. Olivet	5.00	Bethany-Enid	10.00
	Bethlehem	200.00	Canton	714.92	Self Creek	12.00	Charleston	730.00
	Ellisville		Flora	522.60	Starkville	465.81	Scotland	
	Heidelberg	87.00	Lula	75.00				
	Kingston	52.36						
	Warsaw							



# THE BAPTIST RECORD

Tate County		Cross Roads	Salem	26.50	Mt. Carmel-Noxapater	125.80
Bethel		Golden	Union	68.20	Union Ridge	2.75
Central-Coldwater		Iuka			Unity	4.75
Hickory Grove	22.65	Jackson Camp	Wayne County	43.56		
Hopewell		Red Bud	Clara	9.30	Yalibusha County	
Looxahoma	568	Union	State Line		Coffeeville	
Mt. Manna	10.80	New Prospect	Waynesboro		Elam	85.00
Mt. Zion	135.92				New Hope	
Senatobia		Union	Webster County	24.50	Pilgrims Rest	9.30
Strayhorn		Port Gibson	Hohenlinden		Pleasant Grove	
Tyro		Union Church			Shady Grove	
Wyatte	10.00		Winston County			
		Union County	Antioch		Yazoo County	
		Amaziah	Evergreen		Eden	82.45
Tippah County		Harmony	Harmony	118.70	Hebron	57.22
Concord		New Albany	High Point		Yazoo City	305.36
Lowery Memorial	537.30		Holly Grove			
		Walthall County	Hopewell		Zion	
Tishomingo County		Crystal Springs	Louisville	1,293.26	Bethel	22.00
Belmont		Tylertown	Macedonia		Eupora	220.02
Burnesville						



# The BLUE BLOODED DEACON'S SCRAPHEAP

By REV. A. PORTLEIGH HUMDINGHER,

Heckville, Miss.

Dear Editor:—I don't never use much fine S. in dealing with deacons. It's plain truth from me every time; yes sir, just like John the Baptist or that gem of preachers, alias Paul. I note where E. D. Solomon had a hard start, but without throwing reflections on myself, I may say I was more or less of a natural born talker from the start. Needles to say, I as a Baptist have not backslid.

We had a pastor-Deacon's meeting on the main suburb of our fair town the other day. I met four of the deacons in deadly corks near our federal bldg. I injected myself into the discussion as much as able.

Of course, as you may well suspect, they was discussing The Baptist Record and how to put it in every home. But I arrived in time to keep them from reaching any solution of said matter without me being aksessory to said forward move. Deacon Noxumkol, says he, I have a plan that has worked in lots of other churches. We can put it in the budget. Right there we all gave above mentioned Deacon plenty of rope. Putting the Record in the budget is O. K. if you've got a budget—but I dare say we haven't got an average attendance, let alone a budget.

I appointed a committee last Sunday to investigate and learn the possibilities of getting a budget, with and without the Baptist Record. Also to find ways of putting the Record in every home without a budget.

I will write you the outcome next week.

Correspondingly yours,

REV. A. PORTLEIGH HUMDINGHER.

learned in what state I am to be content." There is a distinction with a difference.

We have written thus fully about this new translation and should like to say more, because it deserves it. We could wish for every Bible student to get a copy of it and find new interest and helpfulness.

## SOUTH AMERICA A GREAT, A NEEDY, AND A PROMISING MISSION FIELD

By J. F. Love, Cor. Sec'y

In the ten republics and the three Guianas of South America there are, according to the WORLD MISSIONARY ATLAS recently issued, 122,266 evangelical communicants, 1,273 churches, 318 of which churches are self-supporting. French Guiana is the only South American country in which there is no evangelical Christian work—a significant light on the tolerance of the French government and Roman Catholicism in a land where the Catholic church is given the power to enforce its will.

Southern Baptists are at work in four of the republics, namely, Brazil, Argentina, Uruguay and Chile. In these republics, respectively, we have results to show as follows: (Last year's report; this year's report not in.) Brazil, 25,111 communicants, 320 churches, 151 self-supporting churches; Argentina and Uruguay, 2,395 communicants, 38 churches, 2 self-supporting churches; Chile 1,134 communicants, 30 churches, no self-supporting churches.

In judging of these figures and the indications which they give of the comparative success of our work in these republics, it must be borne in mind that we have worked longer in Brazil than in any other of the republics, and that we have a larger force of workers in Brazil than in any other South American country.

For a Southern Baptist the above figures are most gratifying. It will be seen that Southern Baptists have in round numbers one-fourth of

the total church membership in South America, about one-third of the churches, and nearly one-half of the self-supporting churches.

There are a dozen of the larger denominational Boards at work in South America, and there are many independent missions under various auspices, a total of 40 societies; but, as Rev. Webster E. Browning says, "The Methodists, Presbyterians and Southern Baptists are the most important boards at work in Chile, and there is strict co-operation among the first two, extending to a union theological seminary, a union weekly periodical, and the territory for which each is responsible."

The Disciples of Christ co-operate with the Methodists in supporting "the American College" and a "union seminary" and a "training school for Christian workers" in Argentina.

Rev. Webster E. Browning is a great champion of the union schemes in South America, and he has written a book which the Missionary Education Movement is issuing for Mission Study by the evangelical denominations of this country. Like most champions of the Union Movement, Mr. Browning's generosity does not extend to Southern Baptists. He has in his book two or three bare mentions of them such as is given above, but in no instance does he give a hint to his readers of the surpassing success of Southern Baptist work in South America. He almost grows eloquent when he comes to discuss such institutions as the Union Theological School in Rio de Janeiro, but he does not tell his readers that Southern Baptists have in their non-union school in that city many times as many students as are found in the union school. Southern Baptists have nearly half the church membership of Brazil, nearly one-half the churches, and more than one-half of the self-supporting churches in Brazil. After awhile all Southern Baptists will come to recognize the great value for efficient foreign mission service of their fraternal but independent denominational program. Southern Baptists can with the same amount of money

get far larger results in any department of their work than can any union combination that has yet been formed.

But we have no criticisms for the denominations which wish to combine their forces. By doing so, they are as strongly declaring that their differences are insignificant and immaterial, as Southern Baptists are declaring by their independent program that their faith is sacred and cannot be compromised.

All South America is ready for a New Testament evangelism, and achievement, is gauged only by the number of missionaries we send, the equipment we give them, and the devotion of these missionaries to the great work of winning these republics to Christ.

Among the greatly successful institutions which Southern Baptists have in South America, and which need prompt re-enforcement and equipment, are the following: The Carroll Publishing House at Rio de Janeiro; the college and seminary at Rio de Janeiro; the college and seminary at Recife; the boys' school and seminary at Buenos Aires; the school at Temuco, Chile. All of these schools, together with many others which space forbids us to mention, have great needs and marvelous opportunities if these needs are met. The success which has attended our work has brought us urgent necessities for further equipment. The theological school and the boys' school at Buenos Aires ought to have attention immediately. We are losing, and losing seriously in missionary results by our failure to give these two institutions equipment. We have land, but we have not money with which to erect buildings. If some of the men and women who have big gifts to put into Christian education will correspond with us, we will show them where money will go a long way in setting up the Kingdom of Christ on a great and promising mission field.

In Chile we ought, without delay, to secure land and put up the first unit of a theological institution. We are losing to the ranks of our ministry promising young men, one of them a law student at the University of Chile who wishes to give up his law and receive training for the ministry, but the Foreign Mission Board cannot buy a foot of land nor a brick for this sorely needed institution.

With \$150,000 we could now insure the permanence and success of three theological institutions in South America and save many young men to the ministry in these needy lands who will be lost to that ministry if this money cannot be found.

All South America is ready for the gospel. Mark that! Perhaps no Roman Catholic country ever offered so ripe a mission field. Southern Baptists are on the grounds, with a good and prosperous work, though they are in but four of the republics. To strengthen and enlarge their work now is a matter of great importance. Let all Baptists know that those who lag in the present denominational campaign lag when God leads.

## ANNOUNCEMENT

There seems to have been a misunderstanding on the part of some of my friends as to my entering upon evangelistic work June 1. Some have thought that my intention was simply for the summer. This is not the case. I am undertaking it for full time, and am now making dates for both summer and fall.

The following meetings have already been arranged: Prentiss, Tylertown, and Purvis. Others are pending.

Yours fraternally,

—J. N. McMillin.

Brother L. R. Burres attended the Convention in Memphis in 1867 and is planning to greet his friends in Memphis next week. He wants to know if there are others who were there in 1867.



(Continued from page 3)

What is the remedy? Answer: According to the errors, apply the Scriptures that apply to each case; and I must say that in the main the recent editorials of the Record are right. The Holy Spirit will teach us, except those who are enrolled but not regenerated.

(2) Obedience in stewardship (The tithe the minimum). Answer: "Lay by you in store on the first day of the week as the Lord has prospered."

(3) Deacons functioning in office. Answer: Acts Chapter 6, together with the encouraging in the exercising of all spiritual gifts exemplified in the life of Stephen.

(4) Women's general attitude who profess Godliness as to society and dress, church activities, etc. Answer: "As becometh holiness." Especially Titus Chapter 2.

(5) The sovereignty of the independent congregational community churches as constituting the repository of the gospel. Answer: They are called on to settle all matters that may arise between themselves according to the example of Antioch Church, and the Jerusalem church. (See Acts 15:1-35.)

Not even the Association can do more than to consult and advise and determine whether the delegates of a church reputed to be heretical shall be recognized and seated, and certainly the Conventions can not do more, seeing they are farther removed than the Associations.

(6) The relaxation of the churches and their pastors. Answer: A great number, and as a general rule, they have not relaxed. Such cases as mentioned have pastors who are neglecting to stir up their gifts in the midst of a pleasure loving world. (See 1 Tim. Chapter 4; II Tim. 1:1-15.) Some of such churches will not keep a good pastor longer than they can get a chance to get rid of him. They wish pastors who can white wash their church sepulchers. They have forgotten love, and that the gospel is preached as prayed.

(7) Debt forced on Boards. Answer: Make our contributions according to the instructions we give our Boards for expenditures. Keep our promises to the Boards. But if we don't, then shut our mouths about the Boards going into debt, seeing that they are literally compelled to.

Writer unhesitatingly declares that the reports show that in all cases that have come to his attention that the Boards have been wiser in expenditures than have the Conventions in directing as to how much they shall lay out in their future programs. Eventually we pay our debts, or else the time would come when our Boards could not borrow money to tide over the time when there is a serious shortage of funds. The remedy is, "Teach them to observe all things I (Christ) have commanded"; and we certainly have made wonderful progress in teaching our brethren in the churches, and we are not done until the Lord comes.

(8) Debts incurred by Schools and Hospitals. Answer: That is a matter beyond our Boards, except as our Conventions give them instructions, and, in several cases they have, because of the imperativeness of some cases, so given instructions.

(9) Paid workers in the churches. Answer: "The laborer is worthy of his hire", and, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." The churches must decide whether they need such workers or not, and pay or not pay accordingly. But we had better get as many of the type of Mrs. R. L. Kelly of Central Baptist Church, New Orleans, as we can, is my advice, and then do all that the sister suggests beside, and then we will find that "The harvest is great and the laborers are few". Nevertheless, they that go forth and weeping, "bearing precious seed for the sowing shall doubtless come again with rejoicing bearing . . . sheaves with them."

(10) A Christless church and a "sissy" pastor. Answer: Such are characteristic of these latter times since even the days of the Apostles. They

are such as to hold a "Form of Godliness and denying the power thereof."

When a church of this type has the blessing to get a good pastor, they soon turn their critical batteries all against him, discourage rather than pray for him, they soon break his heart, his health, or in some way soon secure his resignation. As near as they can, they get what they think they want, and go on doing the pleasure of their vain minds and will. Still, in the midst of such a folk there are some who persevere, contending "earnestly for the faith once for all delivered to the saints", until the "candle-stick" is removed, or until the refreshing of the Lord is again received.

As to the overlapping of work done by the various Boards, many of our readers know that it is a matter that is being well considered of our leaders, and has come as a problem of growth and expansion requiring some adjustment that cannot be made all at once, but will come out right as soon as time enough has elapsed for plans and arrangements to carry.

—C. T. Carmichael.

### SOUTHERN BAPTIST HOSPITALS

From Hospital Commission's Report to Southern Baptist Convention

The general Baptist hospital situation within the bounds of this Convention is seen from the figures given below. Of course, the finer, more potent Christian service rendered is not susceptible of tabulation.

There are 24 Southern Baptist hospitals in operation, having 3,122 beds. These hospitals last year cared for 100,971 patients, giving them 1,336,654 days of service. The average per diem cost per patient to these 24 hospitals was \$4.35, ranging from \$3.15 per day in one hospital to \$5.66 in another. Forty-six thousand, seven hundred and six persons were given 278,706 days of service absolutely free, which at the average per diem cost amounted to \$1,212,371.10, which sum represents the free service given by the hospitals themselves, to which should be added the value of the services of physicians and surgeons, which is not included in the computation. The property value of the 24 hospitals is \$11,650,643, which is a gain of \$3,194,144 over last year. Only eight of the hospitals owe debts for construction, and these obligations represent almost exactly the amount of gain in values over last year, namely, \$3,770,144. In 22 of the hospitals there are training schools for nurses, having 1,053 pupil nurses. Sixteen of the hospitals were conducted without an operating loss. Fuller statistical reports may be found in the tables of the statistical secretary of the Convention; but the figures quoted suffice to indicate the tremendous factor hospitals are in our denominational life.

#### Home Board and the Commission

Serious differences of interpretation of the Convention's action at Kansas City relative to the Commission and the Home Board, and the subsequent action taken at Atlanta last year, arose between the Commission and the Board; but we are happy to report that the differences were adjusted in a fraternal manner. In the interest of harmony the Hospital Commission yielded to every demand of the Home Board. We have, therefore, executed our notes, bearing six per cent interest annually, payable to the Home Mission Board, for all sums advanced, and agreed to execute similar notes for all sums yet to be advanced; and have also agreed to pay to the Home Board 25% of all our receipts from Southwide funds, monthly as funds are received, until all advances have been refunded. Moreover we arranged with our bankers to lend to the Home Mission Board \$100,000, the full sum it has advanced to May 1st, with a fair prospect that other sums may be borrowed in the future. We have done these things not because we felt we were expected to do so by any action of the Convention, expressed or implied, but were impelled by a sense of fraternal co-operation and mutual assistance between agencies of this Convention.

### Charter

In compliance with the instructions of the last Convention, the Hospital Commission secured a charter from the State of Louisiana, and organized in accordance with its terms. F. S. Groner of Texas was elected president; James H. Tharp of New Orleans was elected vice-president and chairman of the executive committee; and Louis J. Bristow of Alabama, secretary-treasurer. Brother Bristow is also superintendent of the hospital now being built in New Orleans.

### New Orleans Hospital

The first task of the Commission was to carry out the instructions of the Convention respecting the building of a general hospital in New Orleans. That work is now well under way, and the contract calls for the completed hospital by the first of next January. The structure is eight stories, modern, fire-proof, and will be equipped as a standard HOSPITAL. The institution will stand through the years as a testimony to the loyalty of this Convention to a full, well-rounded gospel ministry.

Establishing this hospital in New Orleans is the culmination of a movement begun by the Southern Baptist Convention at its session in Washington five years ago and committed to the Home Mission Board. The Hospital Commission, being an outgrowth of that movement, was instructed by the Convention to assume this obligation of the Home Board. The Commission did assume the existing contract, and the Home Mission Board transferred to it the two squares of ground in New Orleans which had been given by citizens of New Orleans for the hospital. The construction of the building is being financed by the Commission as follows: From the Louisiana Baptist State Board, \$100,000; from the Home Mission Board, \$250,000; from a bond issue sold by the Commission, \$400,000; and the allocation of 3% of Southwide funds made by this Convention. In the sale of the bonds it is a part of the contract that interest and principal are to be cared for from the proceeds of the 3% allocation made to the Commission, and we request that the allocation be continued until the bonds are retired.

### Co-operation by States

It has been very pleasing to the Commission to see how genuinely the States have fallen into the support of this latest Southwide movement. All save three Baptist State Conventions have formally approved it. When we recall the history of other new movements initiated by the Southern Convention in recent years, we are moved to thank God and take courage. However, in most of the States the denomination already had established hospitals, and it was merely a matter of Southwide co-operation with them. Southern Baptists are definitely committed to the denominational hospital plan. Modern ministry to the sick demands hospitals.

### Denominational Opportunity

The opportunity for constructive service offered by this hospital is unusual. This Convention from its organization has justly regarded New Orleans as mission territory, and has labored there under the greatest handicaps. The city was settled by Roman Catholics, who have always controlled it, and Catholicism has always been the predominant religion. Its magnificent churches, cathedrals, hospitals, schools, homes for the aged and the orphaned, for the infirm and the mentally diseased; the large number of priests and nuns wearing the distinctive garb of their orders; together with the very large percentage of foreign population—all these have conspired to make Baptist missions in New Orleans peculiarly difficult. Establishing the Baptist Bible Institute there was a master-stroke of Baptist diplomacy, for it caused the people to see that Baptists were more than merely a pernicious sect. And locating this hospital in New Orleans, an institution worthy to match the best the Romanists have there, has contributed mightily to the ongoing of our Baptist work; and its mission has hardly yet begun. There is only one other Protestant hospital in the city—a comparatively



small institution. Architecturally the Baptist hospital will stand in a class by itself in all "up-town" New Orleans, the better residential section. Located on a prominent two-way thoroughfare, with the nearest other hospital about two miles away, it occupies a strategic position. Already it has attracted the attention of the whole city and is widely known throughout the South. It is giving the denomination a dignity and a standing in New Orleans and Louisiana which it has not enjoyed heretofore. It is a tremendous denominational asset.

#### Aiding Hospitals

Among the duties assigned the Commission by the Convention was to "act in an advisory capacity with such other Baptist hospitals within our territory as may" request it. In response to the request of one of the State denominational hospitals, we aided it in refinancing its building bond-debt in a way whereby its payment will be spread over a long period of years, and at a much smaller interest rate than was being paid; thus lifting a heavy burden from the institution, enabling it to fulfill its mission without the burden of excessive annual payments of interest and principal. We have also now in process a bond deal for another of the State Baptist hospitals, and expect to see it through. All expenses incident to this co-operative work are borne by the hospital served, and no financial obligation is assumed by the Commission.

A venture which is unique in Southern Baptist circles is that of the Baptist National Hospital at Hot Springs, Arkansas, which was referred to in a previous report of this Commission, and commended by the Convention to the favorable consideration of its constituency. Hot Springs is a long-recognized rendezvous of the sick and afflicted from all parts of this country and from foreign lands. The promoters of this enterprise have received well-merited recognition for their undertaking. The corporation now has considerable cash, owns a magnificent tract of 19 acres overlooking the city, and has obtained from the federal government ample proprietary water rights in perpetuity. Our Arkansas brethren deserve the good will and assistance of all Southern Baptists in their efforts to establish a distinctively Christian hospital to utilize the curative waters which God has stored in the mountains around Hot Springs for the benefit of suffering mankind—a hospital which will be an outstanding witness for our Lord amongst the hundreds of thousands who come there annually from the ends of the earth to seek restoration to health, a two-fold witness to them that both in spiritual and physical sickness there is a Balm in Gilead. We desire to go on record as heartily approving the establishment of that hospital, and pledge our co-operation to those who have the matter in hand.

#### OUR SUPREME TASK

#### A Call to the Baptist Brotherhood Around the World

By The Executive Committee of the Baptist World Alliance

At its recent meeting in Chicago the Executive Committee of the Baptist World Alliance appointed the undersigned to draft a call to our people in all the world on soul-winning. Acting under this instruction, we urge the following heartfelt words on your prayerful consideration:

The efforts of our people in all lands in recent years have been in many ways remarkably successful. God has greatly blessed us in enlightenment, enlistment and enlargement. We have built, better equipped, further enlarged and endowed more institutions of Education, Missions, and Benevolence than ever before in any like period in our history. We have raised more money, led to Christ and baptized more people. We have enlarged, unified, solidified, and strengthened in a far greater way a world Baptist fellowship. Baptists have come to see farther and plan more largely for Christ's world-

encircling Kingdom than ever before. Our hearts rejoice in all these wonderful achievements. These successes have put us under a new and deeper obligation, a more pressing spiritual debtorship to a lost world. We must go forward, and go forward if possible together, if we do our best for our Master. We believe that our task under Christ's leadership is three-fold—Missionary, Educational, Benevolent—and all are of tremendous importance. We should not neglect any part of the task. But we believe that at this time the primary and most important matter facing Baptists around the world is that of winning lost souls to Christ.

#### Evangelism

Soul-winning is the primal—most important and most universal duty of every child of God. It presses our hearts at the date of our second birth and abides with divine pressure till the day of our death. Christ placed evangelism first in His and in our spiritual program. His forerunner was a soul-winner. He made the first duty of every preacher to be a "fisher of men". He organized His first church into a soul-winner's band, commissioned them to "go into all the world and make disciples of every creature". He himself did personal evangelism all through His glorious earthly ministry up to the dying hour on the cross. After the ascension He started the Jerusalem church upon its world-wide mission in a mighty soul-winning campaign. Peter, Paul and the others in apostolic days made soul-winning primal and pre-eminent. The churches through the ages have prospered most when they made evangelism their first and foremost duty. We face unmeasured and dangerous perils to all the things we hold dear if we take the emphasis from this first duty of us all.

#### It is Curative and Preservative

Evangelism, in its spirit and power, is the preserving salt of the Kingdom of God. It cures spiritual ills in our churches, welds together broken fellowships, unites discordant divisions, saves preachers, churches, schools, seminaries from spiritual death, and will interfuse into the whole life of the denomination a conquering dynamic which will make our people a militant army for Gospel conquest. It will generate a spirit of liberality as will nothing else. It is God's inspiring dynamo, sending current of power to all our Gospel machinery. It is the breath of God making our organizations into organisms of life and power. Without it we will become dead engines on the Gospel track. With it transfusing the life-laden power of God, we will become more and more mighty trains of truth carrying Christ to a lost world.

#### Our Present Need

We need to put supreme emphasis on four vital factors now.

1. **Prayer, united prayer, by all of our people** for all of our people to go afield with the Spirit's enduing power to win men to Christ. We need all sorts of evangelism, personal, domestic, church, roadside, evangelism. We need to pray mightily, in secret, in homes and everywhere, for God's power on us to cause us to seek souls. Prayer is God's avenue to power, His key to His supply sources. We should organize to pray, and pray while we organize.

2. **Passion, spiritual compassion, for lost souls everywhere.** We need kinship to Christ in spiritual compassion. **Burdened hearts and spiritual longing** are conditions for successful soul-winning. "They that sow in tears shall reap in joy", is God's law of the harvest. We would call our leaders and people to tears, to burdened hearts for this sinful world.

3. **Organization to win.** If we win in the widest way we must organize to win. We urge our denominational Boards to employ evangelists, our churches and schools to organize winners' bands, to train them and send them out after the lost.

4. **Preach and Teach an Evangelistic Gospel in the Holy Spirit's Power.** Nothing will save a lost world but Christ and Him crucified. His blood shed in love on the cross is God's only solvent

and cure for the malady of sin, and we must preach it, teach it and live it in the power of His Spirit if we make it effective. We urge our preachers in every pulpit, our teachers in every Sunday School, college and seminary in all the world to make the New Testament Gospel, the heart of which is Christ crucified, regnant and dynamic in every place and that it be done in the hot fires of Holy Spirit evangelism and power. We urge our Baptists in all the world and Christ's friends everywhere to join us in a consecrated and whole-hearted effort to re-emphasize soul-winning and in a consecrated endeavor to win lost men, women and children to Christ by multiplied thousands during 1925 and beyond. Christ promised His conquering presence if we "go winning, baptizing, teaching" the lost in all the world. Our prayer is that our people shall make this year the greatest in our long history in New Testament evangelism.

(Signed)

L. R. Scarborough,  
J. H. Rushbrooke,  
L. K. Williams,  
C. A. Barbour,  
Wm. Kuhn,

Committee of Baptist World Alliance.

#### BLUE MOUNTAIN'S NEW PRESIDENT

It is good news to all the friends of Blue Mountain that the trustees have now secured a successor to Dr. W. T. Lowrey in the person of his nephew, Dr. Lawrence Lowrey, son of the well known lyceum lecturer, Boothe Lowrey. The President-elect is well known in Mississippi and highly esteemed by all who know him. He is an alumnus of Mississippi College and later took his Ph.D. at Columbia. He was for a while active vice-president of Hillman College and has also taught at Smith College in New England and in the University of California. Strong efforts were recently made to induce him to return to this University. Also he was offered the position as President of another college with large salary and fine prospects. His coming to Blue Mountain is at personal sacrifice and in obedience to a sense of duty. Mississippi Baptists will welcome him to this responsible office and heartily support him in making of the college a yet greater institution.

Simmons College of Abilene, Texas, becomes Simmons University.

In Jackson on Friday morning the federal prohibition enforcement officers and the city police attracted a great crowd on Capitol street by wheeling out several loads of bottles full of something named "Canadian Club" and smashing them so that their contents could disinfect the city sewers. The people from whom the bottles were taken—they had been given a free ride to the penitentiary.

What the Tennessee law says: "That it shall be unlawful for any teacher in any of the universities, normal and all other public schools of the state which are supported in whole or in part by the public school funds of the state to teach any theory that denies the story of the divine creation of man as taught in the Bible, and to teach instead that man has descended from a lower order of animals."

The Deer Creek Associational Pastors' Conference was formed at Leland, April 27. The pastors propose to meet monthly to have fellowship, to become acquainted with all the fields, to look after evangelism and enlistment all over the association, and to build up the Baptist Cause generally in their territory. J. T. Upton of Arcola was elected chairman and E. H. Mariner of Leland, secretary. They report a very enjoyable day and are looking forward to the next meeting, which will be held with Pastor Whitten at Hollandale, Wednesday, June 3.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton  
 MRS. R. L. BUNYARD, *1st Vice-President*, Madison  
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw  
 MRS. C. L. LONGEST, *3rd Vice-President*, University  
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 MRS. A. J. AVEN, *W. M. U. Vice-President*, Clinton  
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 MRS. E. W. HEWITT, *6th District*, Summit

## DISTRICT MEETINGS

### In District One

The First District Meeting will be held in Durant, June 1-2.

All delegates and visitors will please send their names to Miss Lelia Pinkston. We extend you a cordial invitation to come. We want representatives from every association and every society in the District. We expect you and will be on hand to greet you.

(Signed) Mrs. A. L. Stevens.

### To the Women of the Second District

We are looking forward with anticipation of great pleasure to your meeting with us May 27-28. We know that your coming to Charleston will bring a great blessing to us. We are eager to give you the glad hand, so come, one and all. Please send in your names right away to

Mrs. Ned Rice, Charleston.

### District Number Three

The Meeting in the Third District will be held in Holly Springs May 28-29. A splendid program is being prepared for us. We want the pleasure of entertaining representatives from each church in the District. Begin planning right now to come. Send your names to me and homes will be provided.

Mrs. John Hastings,  
Holly Springs.

### Fourth District Please Note

All delegates and visitors attending the Fourth District Meeting in Louisville, June 2-3 will please send their names to me. A hearty welcome awaits each one of you. Let us make this our banner meeting.

Mrs. G. E. Horn, Louisville.

### District Number Five

Quitman is looking forward with much joy to entertaining the Fifth District Meeting to be held with us the evening of June 4th and all day, June 5th. We urge societies from each church to begin right now to plan for the sending of delegates and visitors to us at that time.

Send your names to me and homes will be provided.

Mrs. J. K. Kirkland,  
Quitman.

### Sisters of Sixth District Attention

Our District Meeting convenes with us in Natchez, May 25-26. We are planning for you to be with us at that time. Come and share the privileges that this Meeting is going to bring to us. We have homes for every one of you. Send your names to the address below, and be sure of a hearty welcome.

Miss Willie Allen,  
Natchez, Miss.

Each sister will note the above calls; especially that one pertaining to her own District. Remember we are to have Miss Leachman; Mrs. J. C. Owen and our beloved Pearl Caldwell to bring us messages. Then the practical suggestions brought by local, state or district workers will be helpful. Let each woman of us feel a personal responsibility for our Meeting, and see to it that our society is represented.

## Mission Study Leader

Mrs. Fred Hammack gave up the work as State Mission Study Leader at the Meeting in West Point, and Mrs. Charles Ammen of Greenwood was elected in her place. Both sisters are well qualified to fill the position, not only because of their love for this work, but for their thorough acquaintance with the subject. Please make note of this and hereafter send all correspondence on Mission Study to Mrs. Ammen, Greenwood.

Just here we again call attention to the fact that this office does not collect mission study papers. Those of the class leader should be sent to Mrs. Ammen. Then the leader examines all other papers.

About this time of year a good many societies make a change of officers. You, who have done this, or are contemplating making this change, please notify this office as to who the new officers are. It helps greatly in sending out literature and letters. This request is made in regard to associational officers also.

We had a charming visitor in the office the other day: Our Miss Emma Whitfield of Richmond, Va. She who designed our W. M. U. pin for us; she who gave through Mississippi W. M. U. the \$500.00 for Church Building Fund in memory of her sainted grandparents, Rev. and Mrs. Benjamin Whitfield; and she who has more recently given to our beloved Carrie Hooker U. the \$500.00 for Church Building Fund in Kokura, Japan. But for all these loving acts to and through the W. M. U. she is just a dear lovable woman. How glad we are to have her visit in Mississippi at this time.

Rev. J. H. Rowe and family have been ordered by the physicians back to the States on account of his health. We will remember that since their return to Japan, Brother Rowe has had to do the work of several men. The earthquake, and other disasters called for more strength than was humanly possible. He gave it gladly to his chosen people. Recently he has suffered with pneumonia and typhoid fever. He is left so enfeebled that life itself seems all but despaired of. Mrs. Rowe must come with him because of his need of her. Their hearts seem crushed because of the work. Who will take it up?

They will remain in Southern California by orders of physicians. Surely we will remember them daily; and will do and say some kindly deed and word to help them along.

## What Faith Does

Faith looks to Jesus crucified and risen from the dead;

Faith rests upon His promises, believing all He said.

Faith wakes confession of His Name, holds forth the faithful word;

Faith takes her cross and follows Him, her Saviour and her Lord.

Faith sees beyond this passing world, with open vision keen;

Faith all endures as seeing Him beloved, but yet unseen.

Faith suffers with her Lord below to reign with Him above;

Faith ever seeks to walk in light and ever works by love.

Faith loves to sit and worship at her Saviour's pierced feet;

Faith breaks the alabaster box of precious ointment sweet.

Faith mingles tears and kisses with devotion of the heart;

Faith treasures all His sayings, choosing thus the better part.

Faith loves to be obedient, for she hears her Master's voice;

Faith walks in separation, and a pilgrim is by choice.

Faith hastens to His coming—O the rapture and the bliss!

Faith knows she will be like Him when she sees Him as He is.

O grant us, Lord, like precious faith, with them that went before,

That we may keep our garments white until the conflict's o'er;

Nor lose our crown, nor faint until the race is fully run,

When we at last shall see Thy face and hear Thee say, "Well done!"

—Geo. Goodman, in The Witness.

Third District, Please Note—All delegates and visitors attending the Third District Meeting in Holly Springs, May 28-29, will please send their names to Mrs. G. C. Andusky, Holly Springs, Miss.

Credit the newspapers with this: Not one of 'em ever defended an unclean news article by saying, "It is art."—Louisville Times.

At the suggestion of the W. M. U., Memphis Baptists had an all night prayer meeting at Bellevue Church, preceding and in behalf of the Southern Baptist Convention.

In Dr. McDaniel's article he speaks of Georgia as being the only state in which Baptists are out of debt. We don't know about Georgia, but the Convention Board in Mississippi has had no debt for a good many years.

From Brother Bryan Simmons we learn that the condition of Pastor S. A. Williams of Highland Church, Meridian, is somewhat improved since his severe operation. The doctors are now hopeful of his recovery, but say his improvement is bound to be slow.

Pastor G. B. Smalley of Carthage returned to his home Sunday after more than two months in the Baptist Hospital in Jackson. His friends rejoice with him and his family in his improvement.

The following men were ordained as deacons of the Greenville Church last week: Andrew Alexander, J. Roscoe Dennis, L. G. Nevill, Dean Noel, Dr. E. L. Fuller, J. Walter Shepherd and T. A. Middleton. The ordination was participated in by pastors and deacons from Leland and Hollandale, Pastor C. S. Henderson presiding.



# B. Y. P. U. Department

"We Study That We May Serve"  
Auber J. Wilds, Field Secretary

## Drew

The Intermediate and Senior Unions at Drew have organized into a general assembly (meeting on the first Sunday in each month) in order that the director might see just what each union is doing and stimulate them in the work. A program was rendered at each general meeting by either the Seniors or Intermediates (taking charge alternately). Both the Senior and Intermediate union completed the study course one hundred per cent. As an award for their fine work the W. M. U. of the church entertained them with a nice banquet.

## NORTHWEST MISSISSIPPI ENCAMPMENT

Senatobia, Miss., July 27-31

### PROGRAM Monday, July 27 Afternoon

- 3:00—A welcome and good fellowship service. Short addresses by Mayor J. B. Sneider, Jr., and Rev. J. W. Lee. Response by Rev. B. C. Cook.
- 4:00—Registration and classification for the work of the Encampment.

### Evening

- 7:15—Sunset Service, conducted by Rev. C. T. Johnson of Marks.
- 8:00—Praise Service conducted by Prof. E. O. Sellers of New Orleans.
- 8:30—Address by Rev. H. B. Taylor of Murry, Ky.; subject, "The Historical Accuracy of the Bible."

### Tuesday, July 28

#### Morning

- 8:30—Classes in Sunday School and B. Y. P. U. Work under direction of Dean.
- 9:30—Conferences under the direction of the Dean.
- 10:00—Classes in Sunday School and B. Y. P. U. Work, under direction of Dean.
- 11:00—Address by Rev. J. G. Lott of Water Valley; subject, "Every Christian an Evangelist."

#### Afternoon

- 2:30—Address by Rev. J. A. Rogers of Amory; subject, "The Country Church."
- 3:15—Address by Rev. H. B. Taylor; subject, "The Creation of a Missionary Church."
- 3:00—Classes in W. M. U. Work, under the direction of Miss M. M. Lackey.
- 4:00—Young People's Amusements, under the direction of Mrs. P. W. Berry.
- 5:00—Outdoor Recreational Games, under the direction of Paul Cooper.

#### Evening

- 7:15—Sunset Service, conducted by Rev. C. T. Johnson.
- 8:00—Praise Service conducted by

## Prof. E. O. Sellers.

- 8:30—Address by Rev. H. B. Taylor; subject, "The Scientific Accuracy of the Bible."

### Wednesday, July 29

#### Morning

- 8:30—Classes in Sunday School and B. Y. P. U. Work, under direction of Dean.
- 9:30—Conferences under direction of Dean.
- 10:00—Classes in Sunday School and B. Y. P. U. Work, under direction of Dean.
- 11:00—Address by Rev. W. E. Farr of Grenada; subject, "The Training Preparation of the Christian for Evangelism."

#### Afternoon

- 2:30—Address by Rev. J. A. Rogers; subject, "The Country Church."
- 3:15—Address by Rev. H. B. Taylor; subject, "The Creation of a Missionary Church."
- 3:00—Classes in W. M. U. Work, under the direction of Miss Lackey.
- 4:00—Young People's Amusements, under direction of Mrs. P. W. Berry.
- 5:00—Outdoor Recreational Games, under direction of Paul Cooper.

#### Evening

- 7:15—Sunset Service conducted by Rev. C. T. Johnson.
- 8:00—Praise Service conducted by Prof. E. O. Sellers.
- 8:30—Address by Rev. H. B. Taylor; subject, "The Living Word."

### Thursday, July 30

#### Morning

- 8:30—Classes in Sunday School and B. Y. P. U. Work, under direction of Dean.
- 9:30—Conferences under direction of Dean.
- 10:00—Classes in Sunday School and B. Y. P. U. Work, under direction of Dean.
- 11:00—Address by Rev. R. A. Kimbrough; subject, "The Lord's Plan of Financing His Work in the World."

#### Afternoon

- 2:30—Address by Rev. J. A. Rogers; subject, "The Country Church."
- 3:15—Address by Rev. H. B. Taylor; subject, "The Creation of a Missionary Church."
- 3:00—Classes in W. M. U. Work under direction of Miss Lackey.
- 4:00—Young People's Amusements under direction of Mrs. P. W. Berry.
- 5:00—Outdoor Recreational Games under direction of Paul Cooper.

#### Evening

- 7:15—Sunset Service conducted by Rev. C. T. Johnson.
- 8:00—Praise Service conducted by Prof. E. O. Sellers.

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This is a collection of short sermons for special occasions by one of the most versatile preachers among Southern Baptists. Out of long pastoral experience in important centers, Dr. Landrum assembles his best deliverances on subjects adapted to the requirements of services for special days and in honor of certain relationships. The topics are well chosen, the treatment is clear and suggestive, the applications are wholesome. Preachers and other speakers will find here some very helpful material for those occasional addresses which claim the attention of public men.

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The author of this book, news editor of *The Tennessean*, Nashville, and an active Baptist layman, maintains the position that the daily press is eager for religious news and that the relatively small space given to religious items is due to the failure of workers properly to report the news from their respective fields. The volume, therefore, becomes a sort of guide for those who would become reporters of religious news. In the language of a sympathetic expert, Mr. Niese informs, advises, instructs; you will be interested in this introduction to a new and very important subject.

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- 8:30—Address by Rev. H. B. Taylor; subject, "The All-Sufficient Word."

### Friday, July 31

#### Morning

- 8:30—Classes in S. S. and B. Y. P. U. Work under direction of Dean.
- 9:30—Conferences under direction of Dean.
- 10:00—Classes in S. S. and B. Y. P. U. under tests.
- 11:00—Address by Rev. B. F. Whitten; subject, "The Spiritual Preparation of Christian for Evangelism."

#### Afternoon

- 2:30—Address by Rev. J. A. Rogers; subject, "The Country Church."
- 3:15—Address by Rev. H. B. Taylor; subject, "The Creation of a Missionary Church."
- 3:00—Classes in W. M. U. Work under direction of Miss Lackey.
- 4:00—Young People's Amusements under direction of Mrs. P. W. Berry.
- 5:00—Outdoor Recreational Games under direction of Paul Cooper.

#### Evening

- 7:15—Sunset Service conducted by Rev. C. T. Johnson.

- 8:00—Praise Service conducted by Prof. E. O. Sellers.
- 8:30—Address by Rev. H. B. Taylor; subject, "Trying the Word, or How I Know the Bible Is God's Word."

## COURSES AND FACULTY Sunday School Work

- Sunday School Manual—Taught by Wyatt R. Hunter.
- Winning to Christ—Taught by J. E. Byrd.
- Doctrines of Our Faith—Taught by E. C. Williams.
- Primary Department Book—Taught by Miss Brown.
- Junior Department Book—Taught by Miss Susie Cooper.
- B. Y. P. U. Work
- Senior B. Y. P. U. Manual—Taught by W. E. Hardy.
- Intermediate B. Y. P. U. Manual—Taught by Mrs. A. J. Wilds.
- Junior B. Y. P. U. Manual—Taught by Silas Cooper.
- Pilgrim's Progress—Taught by A. J. Wilds.
- Plan of Salvation—Taught by E. S. Flynt.
- Along the Highway of Service—Taught by Miss M. M. Lackey.

## Officers

- President—J. W. Lee, Batesville, Mississippi.

(Continued on page 12)



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON May 17, 1925

The Conversion of Saul of Tarsus  
Scriptural Study, Acts 9:1-12, 17, 18.

Introduction.—Saul of Tarsus comes gradually within our horizon, as we study the Acts of the Apostles. The first mention made of him represents him as present at the stoning of Stephen (Acts 7:58.) Then the second mention represents Saul as in hearty accord with those who stoned Stephen to death. (Acts 8:1.) But a fuller view of the man is made to appear in Acts 8:3. Here is disclosed a frenzied and brutal persecutor of all who believed. He laid waste the church, invading the homes of the believers and dragging them, men and women, and committing them to prison. Once more he is set forth as a fierce and remorseless spirit, breathing out threatenings and slaughter. (Acts 9:1.) He was a Hellenistic Jew, a Pharisee of the Pharisees, willing to make common cause with the Saducean authorities in destroying from the face of the earth every disciple of Jesus Christ, both men and women. Neither the sanctity of domestic life, nor age, nor sex, could restrain his murderous fury. He was a native of Tarsus of Cilicia, a city known for its wealth, its opulence, and its learning. He was born a Roman citizen of a wealthy and influential family. He was thoroughly trained in the Rabbinical schools at Jerusalem, presided over by Gamaliel, the most renowned teacher of his time. He came of the honored tribe of Benjamin; and was a devotee of the religion of the fathers. He was a scrupulous observer of the law of Moses, blameless as a legalist and devout as a religionist. He was narrow, bigoted, merciless, and strong, of unusual native ability, educated and cultured. He was invested with leadership and his influence was well nigh resistless. He was courageous and dauntless in purpose; his name was a terror to the disciples, and his activities were destructive of the church of Jesus Christ. He was ignorant of the one essential thing. We are to study how he came to know that.

The Posture of Saul toward the disciples of the Lord is the first thing to claim our attention. "But Saul yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus, unto the synagogues, that if he found any that were of the way, whether men or women, he might bring them bound unto Jerusalem." (Vers. 1-2.) This ferocious and vindictive temper of Saul came to expression in a vigorous policy of diabolical hatred and murderous severity. He doubtless was the instigator of Stephen's death and the leader in the dispersion of the church in Jerusalem. Unsatiated by

the havoc he had wrought in that city he pursued the disciples of the Lord everywhere. The enormities of this arch persecutor are best seen in his speeches and epistles after his transforming experience by which Saul, the blasphemer, persecutor, and injurious monster became an humble believer and a bold defender and propagator of the gospel which he sought to destroy. Like a sleuth hound he pursued those of "that way" even unto strange cities. The expansion of the gospel movement only intensified his deadly purpose and increased the scope of his activities. He obtained authority from the high priest at Jerusalem to invade Damascus, the capital of Syria, in search of men and women who were disciples of the Lord. These he would put in chains and bring them to Jerusalem.

The Arrestor is Arrested.—Armed with the authority of the chief priest, Saul journeys forth upon his mission of devastation and blood. "And as he journeyed it came to pass that he drew nigh to Damascus; and suddenly there shone round about him a light out of heaven; and he fell upon the earth and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Vers. 3-4.) This experience in the life of Saul was the pivotal point in his life, and largely decided the fate of the Christian movement of Apostolic times. The far reaching triumph of the gospel and the formulations of its doctrines were more largely determined by the career of this man than any of all time. The scene offers a field for the play of a fertile imagination, conjectures, rhetorical and fantastic embellishments. It tempts an indulgence of that kind, but a sober consideration of what is said to have occurred is better.

There shone around him suddenly a light brighter than the noonday sun. There is nothing said as to his companions being embraced within the circuit of this light. It was a miraculous phenomenon, not a flash of lightning amid a thunderstorm. It was a heavenly radiance, with which the exalted Christ appearing in his glory was surrounded. It was not an internal vision of Saul, nor an internal manifestation of the Christ made to the inner sense of Saul. It was a real, corporeal appearance made to Saul, as objective as the appearance made to the disciples in Jerusalem and thereabouts after his resurrection. (See 1 Cor. 15:8.) Upon the reality of this objective appearance, Saul based his claim to Apostleship. The light was the radiant splendor of the corporeal manifestation of the glorified Christ.

It was overpowering. A momentary view of the glorified Christ, clad in the garment of celestial light, and the overwhelming impression of the matchless form before him sent Saul prone upon the ground. Those eyes, just now beholding Damascus and

the matchless beauty of its surroundings which was so near and yet too far for the persecutor ever to enter, are now closed. On the ground, blind and helpless he lies. Poor Saul, disappointed and dismantled forever as the relentless persecutor of the Lord's people. He who showed no mercy now needs mercy.

Then a voice breaks the awful silence, "Saul, Saul, why persecutest thou me?" In this moment of consternation how this voice must have startled the helpless man. The calling of his name and the searching question, calling for the statement of the motive which prompted him in his deadly pursuit of men and women whose only offense was their faith in, and devotion to Jesus as their Savior and Lord. The crux of the question was that the speaker claimed to be a personal sufferer in the persecutions inflicted upon the disciples of the Lord. Saul would know who is speaking to him and who he is that claims to be a personal sufferer at his hands. "And he said, Who art thou Lord? And he said, I am Jesus whom thou persecutest." This answer of the glorified Christ is striking. The use of the name "Jesus" instead of "the Son of God, Lord Christ", goes to the heart of Saul's rejection of Jesus of Nazareth, as well as that of the Jewish authorities. "I am Jesus of Nazareth. I am that man whom not having seen thou hatest, the despised prophet of Nazareth who was mocked and crucified at Jerusalem, who died and was buried. But now I appear to thee, that thou mayest know the truth of my resurrection, that I may convince thee of thy sin, and call thee to be my Apostle." How disconcerting must have been Jesus' answer. How destructive of all of Saul's conclusions about the Nazarene whose followers he was dragging to prison and to death.

Further instruction—"But rise and enter into the city and it shall be told thee what thou must do. And Saul rose from the earth; and when his eyes were opened he saw nothing."

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ing; and they led him by the hand and brought him into Damascus." (Vers. 6-8.) The fiery champion of a legal and decadent system of religion, to the death of all believers in Jesus, the Nazarene, must now be led into the city, blind and broken in spirit. He awaits the instruction of one, whom his inquisitorial mission purposed to destroy. What must have been the reflections of Saul as he now ambled along, led by the hand of another? What a revolution had taken place in the thinking and the purposes of this noted disciple of Gamaliel! How worthless was all he had learned from his old master! The tragic scene through which he is now passing marks a new point of departure; old things are passing away. His

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him by the hand into Damascus." Every champion of the system of religion of all believers are, must now be blind and broken as the instruction inquisitorial misdeeds. What the reflections of the world along, led another? What a place in the purposes of this Gamaliel! How he had learned the tragic he is now passing point of departure; passing away. His

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pride of race, tribe, and religion are now becoming refuse. The old day is closed, he is now in the dawning of a new day. His old masters have retired and he is now passing under the tutelage of a new Master. Three days without sight, without food or drink, must have been spent in prayer and patient waiting for the new program of his life, which was to displace the old which had been torn to shreds by the appearance of Jesus, amid the radiant splendors of a light celestial. The voices which had beckoned him on in his past career are now hushed to silence by the voice which called him to a new life and a new task. Amid the realities of these new experiences the craving for food and drink found no place. (Ver. 9.)

The New Teacher Provided—"Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias; and he said, Behold, I am here Lord. And the Lord said unto him, Arise and go to the street which is called Straight, and inquire in the house of Judas for one named Saul of Tarsus; for behold he prayeth and he hath seen a man named Ananias coming, and laying his hands on him that he might receive his sight." (Vers. 10-12.)

The economy of the gospel is rigidly followed even in the conversion of Saul of Tarsus. There is much in his case which is exceptional, but the normal method of employing human agencies and instrumentalities is much in evidence. Jesus did not see fit to instruct Saul as to his duty and work, but called Ananias in to render this service. God employs human agencies to preach and teach, and not angels, nor does he disclose his mind and purpose to men, though he is closer to them than hands and feet. He has determined to save the world by the foolishness of preaching, done by human tongues and in human speech.

The Lord is very minute in his directions to Ananias. He tells the name and character of the street, and in whose house he would find Saul; Saul's prayerful state of heart and the vision which he had of the coming of Ananias, and the blessing which he would bring to him through the laying on of his hands. The fading away of the radiant splendor of Jesus' heavenly appearance did not retire his presence from Saul nor limit his knowledge of the man's abode, nor the activities of his mind, nor the cravings of his heart. The unseen presence of Jesus and perfect knowledge of his own is a commonplace teaching of the Word of God, and confirmed by the experience of his people. He knows who we are, where we are, our needs, and provides the means and instruments to meet them.

Ananias has heard of Saul. The very name inspires fear in the minds of the disciples everywhere. He had heard of this man through many sources, the evil he had done to the saints in Jerusalem and the authority he has to bind and carry away all who call upon the name of the Lord in Damascus. Ananias hesitates to confront such a deadly

enemy of the Lord's people. Unadvised as to what had befallen this inexorable foe of Jesus and his people though assured now of the change wrought by divine power upon Saul, he hesitates. There was still a sense of fear, a feeling of dread. The command of Jesus was mandatory. "The Lord said unto Ananias, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel." As if to completely allay the fears of Ananias the Lord tells him that the inveterate enemy was a chosen vessel whom he elected to be an humble preacher of the gospel to witness before kings and people lying beyond the bounds of the Jewish people. That name which he held was a deadly sin to believe in, much less to preach, was now chosen for him to proclaim to the outlying nations of the earth. This name he was to preach and for this name he was to suffer the loss of all things, even his own life. Such an assurance relieved Ananias of all fear. Promptly did he respond to the Lord's command. He hastens to the house of Judas in search of this former fiery persecutor. He finds him blind and helpless, engaged in fasting and prayer. His tenderest sympathies went out to the man. "And Ananias departed and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus who appeared unto thee in the way which thou camest, hath sent me; that thou mayest receive thy sight, and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized and he took food and was strengthened." (Vers. 17-19.) Such was the closing scene in the conversion of that fiery spirit which had kindled the blaze of persecution which spread with terrifying rapidity and threatened to destroy the humble followers of the Lord everywhere. This closing scene associates with Saul of Tarsus the name of Ananias of Damascus. This is the first mention of his name and the last. He was not an Apostle. There is nothing said of his official credentials. These he did not need. By the authority of the Lord he could impart the Holy Spirit by the laying on of hands. He could administer the ordinance of baptism, by which, in a symbol, the sins of Saul could be washed away. (Acts 22:16.) The conferring of the Holy Spirit was not tied to the laying on of the Apostles' hands, nor anybody's else hands. (Acts 10:44.) God could give this signal and extraordinary evidence of his approval to the faith of believers, in his own way, through human hands and without human hands. The conversion of Saul of Tarsus was the greatest achievement of Christ in Apostolic Times, of all time. This mighty man is the outstanding figure of all time. The potency of his thought, and its far reaching activities, have come down through centuries to enrich the moral and spiritual wealth of the world.

## East Mississippi Department

By R. L. Breland

### Evangelism

I have been enjoying the discussions of this vital subject by Dr. Gavin. He is right, evangelism is possibly the most important work now before the Baptists of the South. It is not pleasant to know that we have fallen off in the number of conversions the past two years; but this fact should serve to cause us to renew our efforts to do more evangelistic work than before.

The plan adopted by our State Board of putting two evangelists with a singer each in the field is possibly the best we can do at present, but if we are going to reach the folks we must improve on this in a very short time.

The ideal way, as I see it, is to have at least one full-time evangelist in each county in the state. He can hold revivals in the needy, neglected communities and with the weaker churches when invited; and when not busy this way he can preach at school houses, pastorless churches, saw mill camps and any place he can get a few people to hear him.

During the week he should travel from home to home, talk and pray with the people; distribute tracts, give away good books, sell books, get subscriptions to the Baptist Record, and so forth. In fact, he should live with the people day in and day out.

We will never reach and save the masses of the people until we go out after them, carry the message to their homes. "The poor have the gospel preached to them."

### Notes and Comments

Pastor Lott and his Intermediate B. Y. P. U. from Water Valley Church came down to Coffeeville Sunday and gave a splendid demonstration of their work. Call again.

Brethren J. E. Heath and J. M. Grantham will represent Duck Hill Church at the Convention in Memphis.

The church at Elam, Yalobusha county, held two Memorial Services the first Sunday; a memorial service for their dead and a memorial for their Lord—the Lord's Supper. Both were impressive.

The writer and Elder R. A. Kyle have been elected messengers to the Convention at Memphis by the Coffeeville Church. Others of the membership will likely attend also.

The writer was presented with a copy of "The Years and the Days", an interesting little book of poems, by the author, Miss Clara L. Nicolay, teacher of French in Blue Mountain College, for which he is appreciative.

Brother J. A. Dossett, Sanford, Miss., an invalid of long standing,

sends me his card which reads as follows: "To the Baptist Churches and Sunday Schools—This is from one who loves the Lord. I am fifty-nine years old, and I have not walked a step in twenty-five years, caused by rheumatism. I am a Baptist, have no family, and no means of support. I live by charity. Blessed be the name of the Lord." If anyone wishes to have part in his support it will be a favor well bestowed. Write him as above. He likes good reading, so good magazines and papers will be gladly received.

Elder E. S. Flint, pastor at Coldwater, Miss., is a splendid young preacher, college graduate of the Louisville Seminary. He has a few open dates for holding revival meetings during the summer. He will do good service.

Elder T. J. Blass is closing out a successful session of school with Smith Consolidated School, Flora, Miss. He desires to go into the pastorate or else teach again some place. He is a successful pastor, also a splendid teacher. He is a graduate of Mississippi College, also has taken work in Baptist Bible Institute and Southwestern Seminary. If in need of a man either for pastor or teacher you can confer with him at Flora, Miss.

Accompanied by my wife, daughter Kate, Miss Mary Johnston and Mr. Russell Bailey, the writer motored over to Blue Mountain College May 2nd to be present at the Senior Expression Recital of my oldest daughter, Hazel. We found the college in full working order. President Lowrey, Business Manager White and some of the teachers were at Jackson in attendance upon the meeting of the State Teachers' Association. We enjoyed our short visit very much and the whole party left with a great opinion of this wonderful school for girls located among the beautiful, historic hills of northeast Mississippi. Long may it live and prosper to teach our girls the nobler things of life.

The fifth Sunday I had the pleasure of going back to Mt. Sinai, Hope and Cold Water Churches in Neshoba County, where I delivered four sermons in one day. They may have been weak but the quantity was there. Among others whom I visited while there were Brother and Sister J. A. Thomas, formerly of Neshoba, but who now live with their daughter, Mrs. J. A. Grafton of Hope. Sister Thomas is real feeble. These two dear saints have meant much to this poor servant's life and he loves and appreciates them. They were his members for eleven years while pastor at Neshoba. May the Lord abundantly bless them.

Pete—"I hear you have a swell job."

Sam—"Nope; I quit."

Pete—"Quit? What for?"

Sam—"The boss said something I didn't like."

Pete—"What did he say?"

Sam—"Get out of here!"—Ex.



## Education Department

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Blue Mountain College, W. T. Lowrey, President.

### Mississippi College

By M. D. Moore

Review work in preparation for final examinations is in full swing on the campus now. The Senior exams are in progress this week. The Annual Commencement will take place on Monday night, May 25th, after which will be held the regular examinations for underclassmen.

Dr. M. E. Edd has been scheduled to deliver the Baccalaureate Address, and Dr. J. W. Mayfield, the commencement sermon.

The Senior Class which goes out this year is the largest in the history of the college, numbering ninety young men and two young women.

The triangular debate between Mississippi College, Howard College, and Union University resulted in Union defeating Howard, Howard defeating Mississippi, and Mississippi defeating Union. The subject of the debate was the Japanese exclusion act that is before Congress. Debaters J. A. Bryant and H. E. Worley went to Birmingham to debate Howard, W. N. Hamilton and F. M. Holliday debated Mr. Chaille Meeks and Mr. Thomas Siler from Union on our home territory.

In the absence of Dr. Lovelace from his pulpit on last Sunday, while holding a meeting at Morton, James Street, a Ministerial student and Junior in Mississippi College, preached at the church at the morning service. His message on "The True Interpretation of Life" was well received by the large congregation. The evening sermon was preached by Rev. Bryan Simmons. His inspiring message was based on the text: "Is not the arrow beyond thee."

The two past weeks have brought three more victories to the Choctaws on the baseball diamond out of three games played. On April 30, Mississippi College defeated Millsaps for the fourth successive time this season by a score of 5 to 3. On May 4 and 5, Mississippi College defeated the strong Centenary College nine in two games by scores of 8 to 1 and 10 to 7. Mississippi College has won twelve of seventeen games played this season. The schedule calls for eight more games as follows:

May 11 and 12—Ole Miss—At Oxford.  
May 15 and 16—L. P. I.—At Clinton.  
May 22 and 23—A. and M.—At Clinton.  
May 29 and 30—A. and M.—At Starkville.

(Continued from page 9)

Vice-President—E. S. Flynt, Coldwater, Miss.

Secretary—H. E. Dean, Senatobia, Mississippi.

Treasurer—M. S. Dougherty, Coldwater, Miss.

General Manager—J. E. Byrd, Mt. Olive, Miss.

Business Manager—R. D. Jacobs, Independence, Miss.

Publicity Manager—W. E. Lee, Como, Miss.

Manager Boys' Dormitory—W. E. Hardy, Independence, Miss.

Manager Girls' Dormitory—Mrs. W. A. May, Arkabutla, Miss.

Music Director—E. O. Sellers, B. B. I., New Orleans, La.

Pianist—Mrs. Lorma McGaha, Arkabutla, Miss.

Director of Amusements—Mrs. P. W. Berry, Senatobia, Miss.

Director of Athletics—Paul Cooper, Senatobia, Miss.

### Special Information

**Place**—The Encampment will be held at the Agricultural High School Buildings, Senatobia, Miss. There are three buildings: A dormitory for women, and a dormitory for men, and the administration building.

**Time**—The time is July 27-31. The first service will be held on Monday, 3 P. M. We wish all present for the first service.

**Invitation**—The invitation is extended to the people in general in Northwest Mississippi. A good and profitable time is in store for all who attend.

**Expense**—The expense will be \$1 for registration fee, and \$1 per day for room and board in the Aggie Buildings. The registration fee must be paid in money. The other expense may be paid in provisions.

**Necessary**—Each person is requested to bring with him or her linens for the beds and towels and other toilet articles.

**Important**—The outstanding features this year will be the Bible Studies by H. B. Taylor, the music under the direction of E. O. Sellers, the Country Church problems by J. A. Rogers and the special training courses under the direction of J. E. Byrd, A. J. Wilds and Miss M. M. Lackey.

### HARBINGERS OF REVIVAL IN CHINA

A New Interest in the Gospel—A Revival in Shantung—A Million Testaments For China—On Opportunity For Intercession  
By George T. B. Davis

In the midst of the darkness and chaos in China, there are rays of light that are harbingers of revival.

The very turmoil of war and looting and brigandage is making the people seek for something that will give rest of soul and peace of mind in the midst of distress and uncertainty.

Professor James Peng, of Nanking Theological Seminary, was recently interpreting for me as I spoke to some hundreds of soldiers in the Y. M. C. A. at Nanking. As he saw how the Spirit of God seemed to be moving upon the hearts of the men, he said:

"The attitude of the Chinese people toward Christianity is very different today from what it was five or six years ago. Then the people wandered in and out of meetings utterly careless, and indifferent. Today, however, all this is changed. They attend meetings in large numbers, and listen most attentively. Now is the time to work strenuously for the salvation of China!"

When I asked the reason for the change in the attitude of the people toward the Gospel message, Professor Peng said: "It is chiefly due to the political chaos. In the midst of the political turmoil and unrest the people want something stable, something that will give peace, and they are turning to the Gospel to seek for it."

Later, I was talking with Rev. William Taylor, a well known missionary of the China Inland Mission, who has charge of their work throughout one of the provinces of China. He, too, said that he had noticed a new interest in the Gospel, especially during the last three years. And he gave the same reason, the political turmoil, as the cause of it.

In speaking of the rising tide in

China, Mr. P. L. Gillett, Secretary of Y. M. C. A. in Nanking, said: "When I came to China ten years ago, after working for a good many years in Korea, the difference in the spiritual pulse of the people was most noticeable. It was almost heartbreaking to see the listlessness of most professing Christians here, after being in the midst of the first century fervor of the Koreans. But gradually the tide has been rising. Now not a few are getting the Korean passion for souls. Our work among the soldiers during the recent war was most encouraging. I am convinced that a great spiritual awakening is coming to China."

From Shantung province comes tidings of a real work of Grace. The awakening is in a village in a district under the direction of Rev. Charles H. Yerkes of Yi-hsien. He kindly gave me some facts about the movement. It is carried on almost exclusively by the Chinese with only occasional visits from foreigners. It sprang up in answer to prayer, and prayer is the chief feature of the revival.

The human leader is a fairly well-to-do farmer in the district. He preaches but little, but devotes himself to prayer. He rises early and goes to the village Church. At five o'clock he rings the Church bell as a rising signal for those who wish to attend the general prayer meeting half an hour later. While waiting for the larger meeting, he and a few others intercede for God's blessing and help. At five-thirty, about forty people assemble, and pray earnestly for an hour or so for the unsaved, for a gracious outpouring of God's Spirit, and for whatever topics are presented.

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Write for catalogue

M. P. L. BERRY, President, Clinton, Miss.



Gillett, Secretary in Nanking, said: to China ten years ago for a good many years the difference in the life of the people was not so great. It was almost impossible to see the listlessness among Christians here, in the midst of the first of the Koreans. But since has been rising. We are getting the Korean souls. Our work is during the most encouraging. I had a great spiritual coming to China."

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The next meeting of the day, during Mr. Yerkes' recent visit to the village, was a special prayer meeting at twelve o'clock to ask God to prevent a threatened war in their district, and to protect them from being looted. Some ten thousand soldiers were within a few miles of them, and a battle was imminent. But prayer was answered. The war was averted and the village was unharmed.

Still another prayer meeting is held at five o'clock in the afternoon. This is attended by about eighty people. The prayers are definite petitions for special objects brought before the gathering and offered by young and old with freedom and fervor.

The final service of the day is from six to seven o'clock. Those attending the prayer meeting remain for a unique and interesting closing hour. It is a Scripture repetition meeting. There is no leader, but one after another goes quietly to the front, repeats a verse or a paragraph, or perhaps half a chapter of Scripture, that they have learned that day, and then sits down. Everybody present takes part. First the men and boys go forward, one by one, followed by the women and girls. A few people, who are too ignorant to learn a verse of Scripture, say a few words instead.

The people say that Farmer Cheng, the moving spirit of the revival, spends about eight hours a day in prayer. This includes the various meetings in the Church that he attends, and family prayers in his own home, and prayers at the two government schools, as both the teachers of these schools have been converted.

But, Mr. Cheng is only one of those who are filled with the Spirit, and on fire for God. A girl in the Church, not more than 17 years of age, and quite illiterate, speaks and prays most fluently. She was engaged to a young man who was not a Christian, nor any of his family. For two years, she prayed for their salvation. Now the entire family have become enquirers and the girl is married. The mother-in-law has become a leader, and has had a number of visions. In one of them she heard the most wonderful singing.

While prayer is the mainspring of the awakening, the activities of the people are not confined to intercession. They go out in small Bands to the neighboring villages witnessing and preaching. Recently, as a result of their prayers and evangelistic efforts, and of special meetings held by a missionary who came to see the work of Grace, over one hundred new enquirers were enrolled from eleven nearby villages.

The very name of the place in which God is working so graciously, is curiously prophetic. It is "More Righteous Gully". In days gone by, the village was anything but righteous. It was the home of a man who some years since, robbed a consignment of silver nuggets that was being transported by a government official. Later he was caught and killed and two of his family were crucified on the walls of the town.

The name of the village is probably at least 700 years old, and at last it has become in truth the "More Righteous Gully".

Another significant sign of spiritual awakening in China is the formation of hundreds of Prayer Circles to intercede for the unsaved, and for an outpouring of God's Spirit. In Peking, in one mission, 120 of these Praying Bands were started about six months ago. It was recently reported that practically all are still going on, and that much blessing and spiritual quickening has been brought to pass through them.

In Nanking there are over 1,000 members of these Prayer Bands. The Bands are very small, having a membership usually of four or five or six including the leader. They meet in homes and schools and churches. A missionary recently told me that his church in Nanking has never been in such a flourishing condition as since the formation of the Prayer Circles, and that the Chinese pastor had never preached with such power.

The great majority of the Prayer Circles in Nanking are in connection with schools, and meet daily for a brief period of intercession and Scripture reading or petition. It was my privilege recently to attend a rally of over 500 leaders and members of these Praying Bands. Reports were given of how prayer had been answered for the salvation of souls, for the healing of the sick, and for protection in war. A young man in the Middle School of Nanking University said their prayers were answered in two ways: First, they prayed for the safety of Nanking several weeks ago when times were very dangerous; second, they prayed for twenty students, and these twenty students had all become Christians.

Another, a young man from one of the Middle Schools said they had organized prayer groups among the government school students as well as among their own students, and have organized Volunteer Bands. They had been praying for their country and for the safety of Nanking; and their prayers had been answered.

Still another token of the rising tide of spiritual interest in China is seen in the eagerness of the people for the Word of God. All three of the Bible Societies working in China report record circulations of Scriptures for the past year. It is peculiarly providential that just at this time of rising spiritual interest a movement has been inaugurated, to distribute a million copies of the New Testament in China. The chief aim of the campaign is to reach the unsaved with the Word of God, especially students, soldiers, policemen, prisoners, railway and postal employees, government officials and employees, farmers, merchants, and other largely unreached classes.

The plan is not an indiscriminate distribution, but a wise presentation of the Word, preceded by a great volume of prayer, and accompanied by careful personal dealing with the unsaved, and with an appeal to accept Christ as a personal Savior.

Furthermore, the Books are only to be given to those agreeing to read and carry them.

During the past twelve months tens of thousands of neat cloth-bound copies of the New Testament have been distributed in China on these two conditions of reading and carrying, with most gracious results. Indeed in some cases the results have been little short of amazing. In two Model Prisons in Peking about 800 Testaments were presented to the prisoners. Within six months more than 100 of the men that received the Books were released before their terms of imprisonment expired. Large numbers of the men became Christians.

Nearly a year later one of those who had received a Testament gave this testimony: "Before I came to the prison I was a bad man. Since receiving the Testament I have read it and carried it every day. I have also accepted Christ as my Savior, and now my heart is full of peace and joy." Then, almost in tears he continued: "My family are not good people. When my father and mother come to visit me I exhort them to

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove your freckles.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

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receive the doctrine, and now they have begun to believe."

The prisoner spoke with such earnestness and simplicity that at the close of the service we looked up his record, and found he had been committed to prison on the

(Continued on page 16)

## Deaf Can Hear Says Science

New Invention Aids Thousands

Here's good news for all who suffer from deafness. The Dictograph Products Corporation announces the perfection of a remarkable device which has enabled thousands of deaf persons to hear as well as ever. The makers of this wonderful device say it is too much to expect you to believe this so they are going to give you a chance to try it at home. They offer to send it by prepaid parcel post on a ten-day free trial. They do not send it C. O. D.—they require no deposit—there is no obligation.

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## COLLEGE COLUMN

## M. S. C. W. News Notes

## Who's Who

We turn aside today from our own number and choose one for our Column of Fame who means more to us than the best we could offer from our own ranks. She has not engaged in college activities this year, but she has been active. She has not been in "Group 1" but she is at the top. She has not served as a faithful member of our Campus Council, but she is the head of a Greater Council—the Home. We stop today to pay tribute to our own Mothers. There is nothing we could write in this short column which would—even in a small measure, portray her love, her sacrifices, her life. But we wear the red flower today—or the white one—because " \* \* \* we feel that in the Heavens above,

The angels, whispering to one another,  
Can find, among their burning terms  
of love,  
None so devotional as that of  
"Mother."

—Edgar Allen Poe.

## Our Mothers' Day Program

## Story of Mother's Day.

"The Bravest Battle"—Frances Nuckols.

A Message From a Mother—Mrs. H. H. McClanahan.

Duet—"Memory Bells".

The Lesson Message—Miss Loyette Webb.

"Forlorn Dad"—Irene Dale.

Chorus—"Faith of our Mothers".

## Hi Spots!

There were 51 who were 100% last Sunday.

There were 3 girls who joined the church.

One girl has finished reading the Bible straight through.

We had a number of outside visitors last Sunday.

## B. S. U. Banquet

On last Saturday night, in the Baptist Room, the members of the 1924-25 Campus Council entertained the members of the new Campus Council. The banquet was a delightful occasion. The menu was prepared under the supervision of Miss Loyette Webb, who is a member of the Home Science Faculty of M. S. C. W., and who is also a teacher of one of our College S. S. Classes. The Baptist Room was transformed into a garden of flowers—wistaria, sweet peas, roses and vines were everywhere. Other decorations and favors were in Purple and White, the B. S. U. Colors. On the program were several toasts, solos, readings and after-dinner speeches. Mr. H. H. McClanahan, chairman of the Board of Deacons, spoke enthusiastically concerning the proposed Baptist Student Building and pledged his support (which we believe will be soon translated in dollars and cents!) This banquet will be an annual affair and one to be anticipated pleasantly.

\$5.00 for Piano

Mrs. W. R. Sparks was one of the

"early risers" last week. She attended the before-breakfast study course. When she stood her examination she pinned a check for \$5.00 to it. This is to be applied on our piano. A thousand thanks, Mrs. Sparks!

## Dr. Gunter's Visit

The Baptist girls, as well as the local Baptists, were delighted to have Dr. Gunter with us recently. He taught the College S. S. Classes, bringing a message on spiritual development and the Spirit-filled life. At the morning hour he spoke on the Power of Prayer, and at the evening hour his message related to the Philosophy of Success. At the noon-hour prayer meeting on Sunday he spoke to the college girls. We enjoyed his visit and messages and hope he will return again soon.

## A College President Responds

We were glad to have an encouraging letter from Dr. B. M. Walker, President of A. and M., in which he enclosed a check to be applied on our Baptist Student Building, and also promised co-operation on the part of the Baptist boys over there.

## TIDINGS ALONG THE WAY

By T. J. Moore

Clyde—Rev. D. A. Hogan is pastor. A live young pastor, student in Baptist Bible Institute. They gave the field man hearty welcome and put themselves on the honor roll through a canvass of the members. The Record is in their homes.

Sumrall—Rev. N. J. Lee, the much beloved by his people, is pastor. He received the visitor warmly and went with him into the homes of his people. A number of orders for books were taken and thirty-five new subscribers for the Baptist Record were enrolled. Lee is a strong preacher and a pure-hearted lovable man.

Military Church—Rev. Luther J. Watts is pastor. This is a live country church, active in the evangelistic spirit. They love their pastor and fill their large house every time he comes. They do not wait for a revival for troubling the baptismal waters. I will work that field for the Record later on.

Lumberton—Rev. Ballard is the popular pastor. The field man was given a hearty welcome and right of way. A fine pastor and a great people. Some books were ordered and the Baptist Record put into over one hundred homes on the budget plan as a result of our visit.

Seminary—Rev. J. B. Quin is pastor. Although the town has suffered from a recent destructive fire, and has lost from removal some of their strongest members, they are bravely holding up to their former standard in their church work. The Record will renew its visits to many of the homes and the Baptist Book Store will send to them some valuable reading matter as a result of the field man's enjoyable visit to the church. Brother Quin is a strong preacher and highly esteemed by the church. Rev. B. A. Ashworth lives in Seminary and is doing effective work as pastor of some strong country churches in reach.

We had an enjoyable visit to his home.

## Mrs. Irma Nunnery Wilson

We, the members of Eastfork W. M. S., regret to report the loss of one of our most active members—Mrs. Irma Nunnery Wilson—whom God saw fit to take from us April 2, 1925. We are glad this young woman had not waited like many of us do, and give our last days doing work for our Master, but early in life she united with the Baptist Church.

She was a faithful member of the Sunday School, a worker in the B. Y. P. U., and later an active member of the W. M. U. Hers was a cheerful disposition and she was never better pleased than when she was pleasing others. She was ready when the Master called for she knew He would keep His promises. We miss her.

FESTUS-CRYSTAL CITY,  
MISSOURI

We closed on Wednesday night following Easter a revival which had been in progress in our church for two and a half weeks. The Lord was gracious in His blessings upon our efforts and our hearts are all rejoicing over the victories won. We had as our helpers for this meeting Rev. V. E. Boston, pastor of the Baptist Church at Winona, Mississippi, as evangelist, and Mr. and Mrs. W. T. (Billy) Rife, of De Soto, Missouri, in charge of the music. The preaching condemned sin and warned the sinner to flee the wrath of God and pointed him to Jesus as the Lamb of God through whom alone there is hope of salvation. The messages, whether directed to the indifferent Christian or the sinner, were always true to the word of God and were delivered in soul-moving earnestness and in demonstration of the power of God. Brother Boston's ministry among us has been signally blessed of God in strengthening and encouraging the saved and leading sinners to the Savior. The work of Mr. and Mrs. Rife in directing the music was a great feature of the meeting. Brother Rife, in directing the singing, in his work with the Booster Band, and in his special messages in song, was a tower of strength and blessing to the meeting, while Mrs. Rife charged us all by her playing. I can most heartily commend these helpers to any church needing an old time revival of Holy Spirit power.

The visible results of the meeting are fifty-one (51) additions to the church, 36 of them by baptism and 15 by letter, and several other professions of conversion that have not yet united with the church. Of those converted and uniting with the church four came from the Catholics and four from the Lutherans.

—A. F. Crittendon, Pastor.

## GRENADA

We are in a great meeting in Grenada with Dr. H. L. Martin doing the preaching and the Mississippi Quartette directing the singing. These boys are right from the Baptist Bible Institute in New Orleans

## IN MEMORIAM

## Mrs. Alva Ballenger

Alva Ballenger, wife of Moses Ballenger, departed this life at her home in McDonald, Mississippi, February 22, 1925. She was the daughter of B. D. and Bettie Mason. She joined Linwood Baptist Church about 1909. She was a humble, Christian woman. She died after a lingering illness, in the triumph of a living faith. She leaves a husband and three small girls to grieve after her. She was born September 23, 1894. Her mother, three brothers, and two sisters are also living. A dear friend and good woman is gone.—R. L. B.

## Mrs. M. C. Harrell

Whereas our heavenly Father has called our dear friend and co-worker, Mrs. M. C. Harrell, to a higher sphere of service, the members of the Woman's Missionary Society wish to express their love and appreciation of her memory; Resolved:

First, that in the death of Mrs. Harrell our W. M. S. has lost a member who was most faithful and efficient in the discharge of every duty. Her walk with God was a constant testimony of her daily life. By her loving heart and Christian graces she made friends of us all.

Second, that the sympathy and love of this W. M. S. be extended to her loved ones. It is sweet to know that they will be reunited in our Father's home, never to part. "With a cheery smile and a wave of the hand

She has wandered into an unknown land,

Think of her as faring on  
Think of her as the same, I say;  
She is not dead—she is just away."

Third, that a copy of these resolutions be published in the Baptist Record and a copy sent to her family.

Respectfully submitted,

Mrs. W. E. Farr,

Mrs. J. B. Perry,

Mrs. Chas. Spencer,

Committee.

and are very enthusiastic in their songs. They are very much appreciated and enjoyed by everyone. Dr. Martin is at his best.

Last November at our State Convention a number of preachers said they were going to make engagements with the Mississippi Quartette to help them in meetings. If these preachers are still planning to have this Quartette please write me immediately as I am arranging the dates for their summer meetings. Now brother reader, if you or your church expect to have these boys, get in touch with me right away. Fortunate will be the church and happy will be the pastor that can line up with these fellows during the summer. I have a number of engagements for them already. May our Heavenly Father richly bless them in their work.

—W. E. Farr.



## SCOOPA

Our church at Scooba is moving forward in all the ways. Members joining all the while, others improving in a divine life and the church generally waking up to their obligation. On the 22nd of April we ordained four new deacons, which gives us a good board of deacons. Brother Williams of Brookville was present and preached the ordination sermon and he and Dr. Morris, the pastor, Brother Hall of Electric Mills, with the deacons of Scooba Church, constituted the presbytery. Everything is more hopeful with us than it has been at any time in the past. Our meeting is to begin May 24 and we have secured the services of Brother Gullett of Blue Mountain to preach for us and Prof. Cooper to lead the singing.

We have a hard field here and ask that the brethren generally pray for us, that we may continue to go forward in a great way.

Respectfully,

—J. H. Lanier, Sect.

## A SUCCESSFUL SCHOOL

W. A. Chisholm, educational director of Gaston Ave. Baptist Church, Dallas, closed an unusually successful B. Y. P. U. training school April 24th, for Tabernacle Baptist congregation, Waco, with over 200 enrolled, so announces the pastor, A. Reilly Copeland. Mr. Chisholm also spoke to the congregation Sunday and Wednesday nights and addressed the weekly workers' meeting.

During Dr. M. E. Dodd's pastorate of 13 years, the First Baptist Church, Shreveport, La., has welcomed 4,306 new members and dismissed 1,460. Enrollment then was 582, now it is 3,428. In the 13 years, \$1,260,748.82 has passed through the church treasury. Sunday School then 200; now 3,000. One B. Y. P. U. then; now ten. One women's organization then; now five. No men's organization then; now two.

## REV. HOYT E. PORTER BACK FROM RUSSIA

Rev. Hoyt Porter, Senatobia, Miss., who is a Mississippi man and a Mississippi College graduate, and one of our best educated young ministers, is available for some good church. More than three years ago he was sent to Russia to represent the Southern Baptist Convention in missionary endeavor in that great country. He remained there through all the after war struggles, but finally it became unwise for him to remain there any longer. So under the direction of the Foreign Mission Board he returned home. Perhaps it will be several years before any one can do effective work in that country. Some Mississippi church will be fortunate to secure him as pastor. He has preached for our people here and for some of the Memphis churches, and all of them have been pleased with his messages.

Yours truly,

—B. P. Robertson.

## Department of Evangelism

Conducted by

Rev. R. S. Gavin, D.D.,  
Quitman, Miss.

## Two Demonstrations in the Power of God's Word in Revival Meetings

One was at Cuba, Ala.,—the other at Richton, Miss. Both were almost ideal demonstrations of the fact that God's Word is living and active and powerful. When the two pastors invited me I first tried in fervent prayer to get into the Pauline spirit when he resolved even before he reached Corinth to know nothing in his ministry among them save the crucified Christ. And never has God been better to one of His humble servants in the honoring of His Word! From the very first service in both meetings the revival atmosphere was solemnly in evidence. I have never seen God's gracious promises more definitely verified. It was the current comment in both places that the attendance was unprecedentedly large—both day and night. Strong men wept—conviction for sin was real and expressed—conversions followed.

The Cuba meeting could last only one week—closing at high tide with 12 or 15 members added; the Richton meeting lasted ten days—with between 25 and 30 additions. In both places the churches were wonderfully blessed and revived.

I think both pastors will bear me witness that nothing even bordering on high-pressure methods was injected into the campaigns; and furthermore that our sole reliance was the simple Gospel. And yet both pastors were free to state that they have never had more satisfactory seasons of grace. Here is a letter before me from Rev. R. R. Brasher, pastor at Cuba, in which he says: "The people here are still discussing your wonderful sermons. You certainly made a big hit with everybody in this town."

And Rev. J. L. Low, pastor at Richton, kept saying during the meeting: "Young man, you are having very little to do with this meeting—this is the Lord's meeting." And what the pastor said was the whole truth.

I tell you, friends, God is still pledged to honor His Royal Word. Humanly speaking there are only four essentials to the kind of preaching that attracts and wins, namely: Know the Word; know that you know it; believe with all one's soul that God means exactly what He says; preach it like you believe it!

Somebody asked another this question: "How can we attract people to the Gospel?" The answer was: "Let the preachers themselves get on fire with holy enthusiasm for the Word of God and people will come to see them burn." Well, it's so! Absolute certainty that God's Word can be depended upon absolutely is to revival preaching what Samson's long locks were to his strength—except vastly more so!

The very instant the preacher allows question marks to establish themselves in his mind with reference to any part of the inspired Book, then and there he meets his spiritual Waterloo. I much admire the faith of the Bible that the good brother had, who when they said to him, "Why, you don't believe that story about the whale's swallowing Jonah, do you?" replied, "Certainly I do—I believe it with all my being—and if it had said that Jonah swallowed the whale, I would believe that, too." Well, it takes faith in the Book that implicit and trusting to give the preacher Holy Ghost power in his preaching in revivals.

Even before grace became operative in all its gracious fullness God decreed that His Word should not return unto Him void—but that it should accomplish that which He pleased and prosper in the thing where to He sent it. Nor has He nullified or changed that certain edict under grace.

Yes, it still pleases God by preaching the Word to pierce even to the dividing asunder of soul and spirit, and of the joints and marrow, to discern the thoughts and intents of the heart, to save them that are lost.

Nor does this special stress upon the power of God's Word through even the feeble preaching discount human effort in preparation (a phase of Gospel work as old at least as the preaching of John the Baptist), effort in song, in prayer, in organization, in personal effort. For in both the good meetings referred to these several human items were much in evidence and very, very effective.

## Brother Low and His Faithful Wife

I was delighted to find that these two useful people have a large place in the entire town of Richton—as well as in the whole county. Five years ago they went to this pastorate. Nor has the work been without its hardships—and even crosses. But they have won by the grace of God. This blessed minute they are in better position by far to do constructive work in that prosperous place than at any time before. The people believe in them—and they have demonstrated their ability to lead; their willingness to suffer, if need be, for the sake of a righteous cause; and their holy determination to win. Their next forward step is to be a modern plant for their fast growing congregation. I enjoyed their companionship more than I can express.

And I wrote to Mrs. Gavin this: "Mrs. Low is not so very old—but she certainly is a motherly personality; and you would be 'just crazy' about her if you knew her." And she would.

## Rev. S. J. Rhodes as a Gospel Singer

This good brother directed the singing in the Richton meeting—and in various other ways aided happily in the work. Brother Rhodes is pastor of a big half-time church out a few miles from Lucedale. He is a graduate from the Fort Worth Seminary—and specialized on young people's work, song-leader, etc. He

is a fine character—safe, zealous, full of the Holy Ghost. I selected Brother Rhodes for this meeting because I felt in my own spirit that the Holy Spirit directed me—and now I am sure He did.

## AN APPRECIATION

My father, W. I. Hargis, requests that I, through the Baptist Record, express to each friend throughout the state and elsewhere his deep appreciation of the numerous letters and other tokens of love and remembrance which he has received recently through the mails and otherwise, and wishes for each one of you a long life filled with good works and an abiding faith in God and a happy ending.

He wishes that he were able to reply to each one personally, but his physical condition forbids his doing it.

Sincerely,

—Annie Clare Hargis.

## R. S. GAVIN AS AN EVANGELIST

I want to introduce to the Baptists of the state Brother R. S. Gavin as an evangelistic preacher and helper. I have known him for some years as a pastor and a writer. But I have discovered him recently as an evangelist. We have just closed a ten days meeting here in which he did the preaching; and I say unhesitatingly that, in my judgment, he is the type of evangelist needed among our Baptist people.

In his work here he was wholly free of what is commonly called high-pressure methods. Then there was nothing light, frivolous, or sensational in any of his preaching. In fact, he preached the Gospel in its purity and simplicity, with richness of illustration and explanation not surpassed by any man it has ever been my privilege to hear.

His sermons to the church caused God's people to want to be more like Christ, while his sermons to the lost are clear, forceful and convincing.

As a Baptist, I regard him as safe, sane and absolutely scriptural.

No doubt, if our pastors knew Brother Gavin, as an evangelist, he would be kept busy in his native state, Mississippi.

In closing let me say Brother S. J. Rhodes, of Lucedale, Miss., led the singing during the meeting, and our people greatly appreciated him as a man and also his splendid work as a song leader.

What I have written about these two brethren has been written in the interest of the Kingdom of God. The pastors and churches will find these men fine help in meetings whether they labor together or otherwise.

Our meeting resulted in twenty-six accessions besides a fine spiritual toning-up of the membership.

Sincerely,

—J. L. Low.

Richton, Miss.

## MORIAM

## Ballenger

... wife of Moses ... this life at her ... Mississippi, Feb. ... She was the daughter of Bettie Mason. She ... Baptist Church ... was a humble, ... She died after a ... in the triumph of ... She leaves a husband and two small girls to grieve ... was born September ... other, three brothers ... and good woman is

## C. Harrell

... heavenly Father has ... friend and co-work ... Harrell, to a higher ... the members of ... Missionary Society ... their love and ... memory; Resolved: ... the death of Mrs. ... M. S. has lost a ... most faithful and ... discharge of every ... with God was a ... ny of her daily life. ... heart and Christian ... friends of us all. ... the sympathy and ... M. S. be extended ... es. It is sweet to ... will be reunited in ... me, never to part. ... smile and a wave ... ed into an unknown ... as faring on ... the same, I say; ... she is just away." ... copy of these resolu- ... shed in the Baptist ... py sent to her fam-

... submitted, ... W. E. Farr, ... J. B. Perry, ... Chas. Spencer, ... Committee.

... enthusiastic in their ... re very much appre- ... yed by everyone. Dr. ... a best.

... er at our State Con- ... ber of preachers said ... ng to make engage- ... Mississippi Quartette ... a meetings. If these ... still planning to have ... please write me im- ... I am arranging the ... ir summer meetings. ... eader, if you or your ... to have these boys, ... with me right away. ... be the church and ... the pastor that can ... these fellows during ... I have a number of ... or them already. May ... Father richly bless ... work.

—W. E. Farr.



(Continued from page 13)  
charge of murder. The prisoner kindly gave me the Testament he had read and carried so faithfully. In the Book there was a meditation he had penned expressing the new-found joy of his soul through the presence of Christ.

He wrote: "Although I am poor I am glad to learn the doctrine of Christ, and my heart rejoices. My heart is sorely troubled when I think of how the Lord suffered on the Cross for me.

"The Lord gives me peace! The Lord gives me peace! The peace which the Lord gives is altogether different from the happiness which the world gives, and which men cannot take away. Peace is in heaven!"

It is probable that never before in the history of mission work in China has there been such an opportunity as is presented today for praying and working for the salvation of this great and needy land. And never before has there been such a providential moment for a nation wide distribution of the Word of God. More of the people can read today than ever before. They appreciate the printed page perhaps more than any other nation. Millions of boys and girls are now in the government schools and their joy at receiving a copy of the New Testament is almost unbounded.

God grant that everyone who reads these lines may pray EARNESTLY and DAILY for a great spiritual awakening in China; for an outpouring of God's Spirit upon the missionaries and pastors and Christians; and for the spreading of a million New Testaments throughout the length and breadth of the land. Neat cards, containing a suggested prayer for revival in China, are being issued, and may be secured from The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa.

You can render splendid service to the cause by writing for a supply of these cards, which are sent free of cost, and giving them to your friends, and to praying people in your church or Sunday School. Every revival in the history of the church has come in answer to prayer, and let us pray with ever increasing faith and fervor that a great spiritual awakening may speedily come to China.

#### THAT BAPTIST STUDENT BUILDING AT M. S. C. W.

By J. D. Franks, Columbus, Miss.

A quiet campaign, conducted by correspondence, is now being waged among certain groups of Mississippi Baptists for the purpose of raising funds to erect the proposed Baptist Student Building at M. S. C. W. Baptist patrons, Baptist students at M. S. C. W. and former Baptist students, Columbus Baptists and other interested friends over the state, are being asked to make contributions to this fund. The building, when completed, will cost about \$30,000.00. It will be located on an ideal lot for such a building, the very best that could be found. The building will be beautiful, commodious and convenient, a credit to the denomina-

tion. Local Baptists are responding liberally to this cause. This they are doing despite the fact that the First Baptist Church is facing right now the necessity of building a new Sunday School annex to accommodate its large and growing Sunday School, which will cost probably fifty or sixty thousand dollars, one fourth the cost of which will be made necessary to make room for the large Baptist student group which attends the school. We feel that the responsibility of providing adequate church facilities for this large group of Baptist students is more than a local one. Therefore we are asking Baptists throughout the state to assist us. Any donation from any one of any amount will be needed and appreciated.

#### THE DOCTOR AND HIS RADIO

The doctor lives in a well-known town somewhere in the great Southwest. Both he and the community in which he resides shall be nameless in this story. Any one living in that fair city will recognize him; for his life is like the fragrance of a flower garden. Nearly fifty years ago he came there with his young bride; and grandparents delight to rehearse to their children's children the countless ministries of him who through the years has been their beloved family physician. A host of strong men and gentle women hold in grateful memory the watchful care and sympathetic attention of him who sat at the bedside while they hovered in the shadows. He has heard and held in sacred confidence the confessions of the erring, and, with a shepherd's compassion, has led them to the great Savior who heals of every sin and comforts in every sorrow.

He himself is a man of sorrows and acquainted with grief. He and the mother of his children followed the bodies of their own sons and daughters to earth's last resting place; then one day he sat by the side of the wife of his heart and kissed her good-bye as, for a little while, she left him to await, in the Father's House, his certain homecoming. One day as I sat at his feet and listened to him while he talked of the past—and of the future—I caught a glimpse of the heart of a man who has close fellowship with his Lord. I felt that I was on holy ground. He talked about his wife who had been gone just a few months.

"We lived together forty-seven years and she never spoke a cross word to me," he said. "Ofttimes, when on Sunday morning, I would come in late from an urgent call, I would find her dressed, ready for church, waiting for me to go with her. I would 'tidy up' for I was as careful in her presence about my clothes and my general personal appearance after we were married as I was when I was courting her. Never did she grow impatient and chide me for being too late. Gently she would say, 'Come on, Doctor, I am waiting for you.' Then the hour came when she had to leave me. She was conscious to the last. Her last words were these: 'Be brave, Doc-

tor. Encourage others and never grow discouraged yourself. When I get to heaven, I am going to Jesus and ask Him to go with me to the Father and ask Him to let my spirit come back and be with you. Come on, Doctor, for I will be waiting for you.'" All the while, he was talking calmly. His words came from the depths that could not be stirred by the storms of earth. He talked on. I could not have said anything if I had chosen to. My eyes were dimmed, and I could scarcely see his face as he continued:

"A while ago I bought a fine radio. In my loneliness I would turn the dials and listen to sweet music from stations all over the country. One night I heard sung more sweetly than ever before, 'Nearer, My God, to Thee.' Then the announcer of the Pittsburgh station told his listeners that he had relayed the song of a choir in Lancastershire, England.

"A few nights later I came in from a strenuous day's practice. I was weary and lonely and heartsick. I was utterly discouraged. I turned to the radio, put the receiver to my ears, and heard the softest and sweetest music of my life. I was as thoroughly awake then as I am now. When the music had ceased, I heard the voice which I had loved and lost, say: 'Come on, Doctor, I am waiting for you. Come on, I am waiting for you.' I offer no explanation for that experience. I only know that I was awake and from the unseen distance heard that voice, as I heard it many times in the years that have past, 'Come on, Doctor, I am waiting for you.' From that hour until this I have never been discouraged a minute. I am working and waiting to hear the voice of my Savior, 'Come on, I am waiting for you.'"

He had no explanation. I offer none. God reveals Himself in mysterious ways. We are learning these days that the unseen forces are the mightiest. Voices come from afar; and they come from those who may be nearer than we suspect. I told the Doctor good-bye and as I walked away there came to me words of a song I had learned as a country lad: "Borne on the night winds, voices of yore  
Come from the far-off shore.

Voices of loved ones, songs of the past,  
Still linger round me while life shall last."

—Baptist Standard.

#### OUR HOSPITAL By Ben Cox

The Baptist Memorial Hospital, Memphis, has had much to do with my life for a dozen years. Indirectly, the hospital was one of the causes of my removal to Memphis. As an Arkansas pastor I had for some time been a member of the Board of Trustees, but had not found it possible to attend.

While present at the Arkansas Convention one year, my very dear friend, Dr. Thomas S. Potts, then hospital Superintendent, shook his finger in my face, and said, "Ben,

you owe it to the hospital to come to our next meeting." I was so impressed I said I would come, and I did come.

Brother George Showers took me down to the prayer-meeting at Central Baptist Church that night. The church being pastorless, I was invited to make a talk. This started our acquaintance which ripened into a pastoral relationship in a few months. I knew only four people in the church Dr. and Mrs. Potts, and Mr. and Mrs. Showers.

I have rejoiced much at the prominent part Central Church has had in the hospital work. Five of her men are now on the hospital executive committee: Messrs. Jennings, Dockery, Porter, Carr, and Binford.

It has been a great privilege to me to visit many hundreds of patients in the hospital, and some of the sweetest experiences of my life have been while there. I have been a patient there four times, am leaving today, May 3rd, after the longest visit I ever had, coming in on April 15th with an attack of pneumonia.

I shall always thank God for the wonderfully kind treatment I have always received here as a patient, and especially from the consecrated and efficient band of nurses on the fifth floor. My days have started out with more brightness because of the inspiring songs which came up to my window from the morning prayer-meetings, and a special blessing came one morning in the song "God Will Take Care of You". Of course I have been marvelously helped by our hospital pastor, Brother Jeffries. He knows how to say the right thing at the right time. In my judgment he is filling the place God wants him to fill.

All who are interested in the hospital should be very thankful for the wonderful work being done by the Superintendent, Geo. T. Sheets. I met him first at the General Hospital soon after I came to Memphis, and I have been in close touch with him ever since. It was a great joy to me when he became Superintendent of the Baptist Hospital. He seems to have a grasp of the situation in a great way. He knows doctors, he knows nurses, he knows the public. The Lord is using his consecrated common-sense striking fashion.

#### Japanese student's answers:

Q. What do you light a cigarette with?

A. (1) Yes, I like it very much. (2) With hand.

Q. What is the last letter of the English alphabet?

A. Yours truly.

Q. Why do we use mosquito nets?

A. (1) To catch a bird. (2) It is used to protect the mosquito.

Q. What is an alarm clock?

A. (1) Arm clock is tied by the arm. (2) If you put it at 6:50 to berst, it will be berst.

Q. What meter is Tennyson's "Ulysses" written in?

A. (1) In diameter. (2) Thermometer. (3) It is written in meter-phor.—T. P.'s Weekly (London).